

## LATIN GRAMMAR



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TORONTO

# LATIN GRAMMAR

BY

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New York

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## PREFACE

This grammar owes its existence to a conviction, forced upon the author by many years of teaching, that the study of Latin in our secondary schools and colleges is made unnecessarily difficult at every turn. The present book aims to eliminate altogether many of these difficulties, to simplify and clarify many others, and to correct the numerous and serious violations (found everywhere in the manuals now in general use in our schools and colleges) of fundamental principles of pedagogy.<sup>1</sup> As a result of the Classical Investigation, there has been a marked improvement in the teaching of Latin during the last few years. Strangely enough, however, we seem to have overlooked the countless things that are still wrong in our Latin grammars, though it is these grammars that have really been the chief offenders. Glaring errors and contradictions and inconsistencies of every description have drifted down from grammar to grammar, and found their way even into elementary school books. The method of presentation of topics followed in the present grammar will, I am confident, save for the student a vast amount of time and energy that has hitherto gone for naught — a saving that will in some cases amount to as much as seventy-five per cent. A few illustrations of what I mean by these strictures — illustrations drawn from the best and most popular grammars now in use in American schools — may here be given.

<sup>1</sup> What the author means by these strictures is set forth and illustrated at length in a pamphlet (published by The Macmillan Company) entitled *Is There Need of Another Latin Grammar?*

One common rule of our grammars states that, while the Latin preposition *in* with the accusative denotes *motion to* a place, with the ablative it denotes *rest in* a place. But anyone familiar with the merest rudiments of Latin syntax knows that, in translating the sentence *He was driving 100 miles an hour in Central Park*, the preposition *in* requires the ablative. Another rule states that verbs meaning *advise, favor, help, injure, please, displease, flatter, envy, trust, distrust, command, obey, serve, resist, indulge, spare, pardon, threaten, yield, be angry, believe, persuade*, and the like take the dative. Here are twenty-two English verbs to be committed to memory. It requires no little time and effort for a student to do this. Even after he has accomplished this task, he still knows not a single Latin verb that takes the dative. Worse than that, he has learned a rule that will constantly mislead him. Suppose he meets with a Latin verb that means *to injure*. His rule tells him that Latin verbs meaning *to injure* take the dative. But the actual fact is that, of the fifteen Latin verbs that mean *to injure*, only one takes the dative (except three or four that come under the rule for prepositional compounds). In the course of years he will make the disheartening discovery that with the exception of a few rare verbs, there are only nineteen Latin verbs (and their compounds) that are supposed to be covered by this rule and that he might have learned them all (if skillfully grouped) at the very outset in less than ten minutes and thus saved nearly all of the time and trouble the rule has cost him. Another rule states that adjectives denoting *familiarity, power, etc.*, and their opposites take the genitive. English-Latin dictionaries give, as equivalents of *familiar*, *familiaris, domesticus, notus*; as equivalents of *strange* (the opposite of *familiar*), *externus, peregrinus, mirus, novus*; as equivalents of *powerful*, *fortis, validus, robustus*; as equivalents of *weak* (the opposite of *powerful*), *infirmus, invalidus, imbecillus*.

But not a single one of all these adjectives takes the genitive. Why let a student flounder about in this helpless way when he can master in a few minutes the entire list of Latin adjectives that take the genitive?

One of the most unsatisfactory sections in our present-day grammars is that which treats of the dative with prepositional compounds. Students are here constantly misled because grammars give no hint as to the fundamental principle involved, though it is easily detected and easily formulated, with an incidental saving to the student of seventy-five per cent of his time and energy.

One of our best grammars makes seven subdivisions of verbs that are used to introduce substantive clauses developed from the volitive. Each subdivision contains a list of verbs or phrases to be memorized and kept distinct from all the verbs in the other six subdivisions. The first subdivision has six English verbs and an *etc.*; the second, four English verbs and an *etc.*; the third, two English verbs and an *etc.*; the fourth, two English verbs and an *etc.*; the fifth, one English verb and an *etc.*; the sixth, five Latin expressions of various sorts; the seventh, three Latin phrases and two *etc.*'s. Nearly two pages of the grammar are devoted to this one topic. This is a heavy burden to put upon the student and one that is wholly unjustified. All the student needs here is a clear-cut statement of the one fundamental principle involved in all these subdivisions. And this principle can be made perfectly clear to anyone in a single short sentence without any subdivisions, without any verbs or phrases to be committed to memory, and without any *etc.*'s.

Again, our grammars needlessly increase, to an enormous extent, the difficulties of mastering declensions and conjugations, by introducing unimportant details that constantly divert the student's attention from what should be the main object of his study, the acquirement, in the least possible

time, of a good reading knowledge of Latin. I know from an experience of many years, that my method of treating the third declension, for instance, will enable the student to master it in less than half the time and labor required by the treatment usually followed.

Other equally unsatisfactory sections of our grammars are those that treat of prepositions, negatives, the *refert*, *interest*, *pudet*, *paenitet*, etc., constructions, the genitive of origin, the accusative of result produced, the ablative of agency, and numerous others. The Rule for Sequence of Tenses, as usually given, is especially unsatisfactory. It is inconsistent, self-contradictory, obscure, and unworkable.

Another fault of grammars is that they do not take sufficient advantage of similarities between English and Latin to aid the memory of students. Even when the Latin construction is strikingly similar to English, grammars often make it seem strange and difficult.

The present grammar rejects the view that the Latin subjunctive, unaided by *forsitan*, has the power of expressing the ideas of *may possibly* or *can (is able)*. Before the publication of my *Studies in Latin Moods and Tenses*, the view that it had such power was generally accepted. It is now discarded by such outstanding grammars as those of Schmalz (Germany) and Sonnenschein (Great Britain). Even the *dixerit* in *aliquis dixerit*, that used to be cited as one of the stock examples of such a use and translated as *some one may say*, has been definitely proved<sup>1</sup> to be a future perfect indicative, though a few grammars still cling to the exploded theory that it is a perfect subjunctive. The subjunctive with *forsitan* is a subjunctive of indirect question.<sup>1</sup>

<sup>1</sup> On this and related questions, see my *Studies in Latin Moods and Tenses* (Cornell Studies in Classical Philology, No. VI), and my articles, *Should the May-Potential Use of the Subjunctive Be Recognized in Latin?* (Classical Review, 14); *The Subjunctive with Forsitan* (Transactions of the American Philological Association, Vol. 32); *Is There Still a Latin Potential?* (Proceedings of the American Philological Association for 1901).

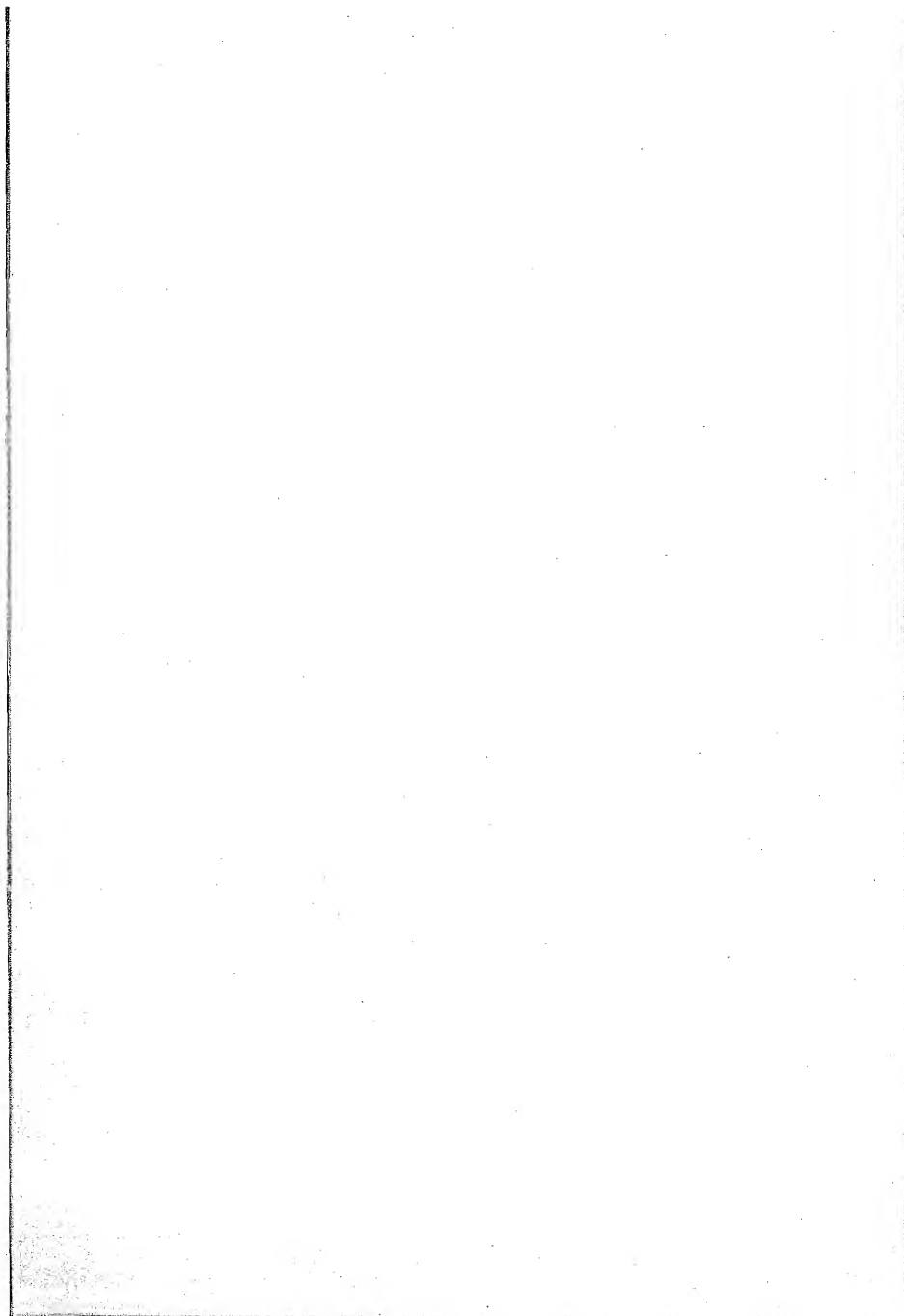
I have attempted in the present grammar to correct the faults above indicated and others equally serious, too numerous to mention in this Preface. In offering the book to schools and colleges I wish to say that my main purpose has been to straighten and shorten the path of the student of Latin, and to clear away the obstacles that have accumulated there to impede his progress.

In preparing the book I have profited much from the friendly criticism and advice of the following well-known scholars: Bernard M. Allen, formerly of Phillips Academy, Andover, now of the Roxbury School, Cheshire, Conn.; Dr. J. Edmund Barss of Loomis Institute, Windsor, Conn.; Dean Alexander L. Bondurant of the University of Mississippi; Professor C. L. Durham and Professor Harry Caplan of Cornell University; Professor J. F. Mountford, formerly of Cornell University, now of the University College of Wales; and Professor Herbert C. Nutting of the University of California.

To each of these scholars I wish to express my deep gratitude for important help generously given.

HERBERT CHARLES ELMER.

CORNELL UNIVERSITY, 1928.



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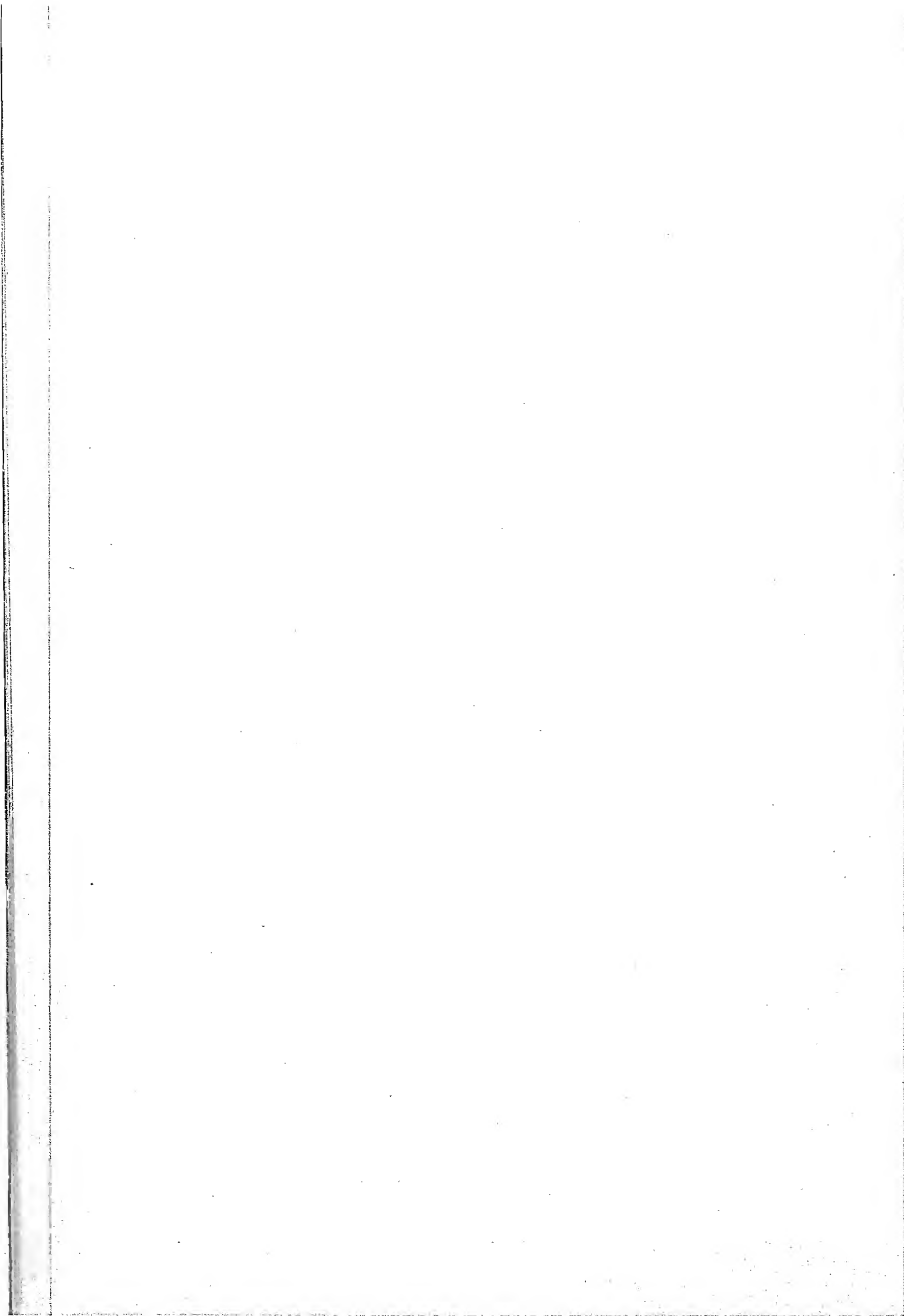
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## INTRODUCTION

### LATIN AND RELATED LANGUAGES

Latin was the language of the Latini who inhabited ancient Latium, the part of Italy in which Rome became the principal city. The course of events that ultimately made Rome the mistress of the world made Latin in time the language not only of the whole of Italy, but also of the rest of the Roman Empire. After the fall of the western Roman Empire in 476 A.D., the Latin language, developing differently in different localities, became what we now call the Romance languages, viz. Italian, French, Spanish, Portuguese, Provençal, and Rumanian. Each of these Romance languages may be called ancient Latin in a modern dress. The Latin word *caballus*, *horse*, for instance, became *caballo* in Spanish, *cavallo* in Italian and Portuguese, *cavals* in Provençal, *cheval* in French, *cal* in Rumanian. The parent language, Latin, however, with numerous changes of forms and constructions, still continued for centuries to be a spoken language. In Europe it remained the language of the world of scholarship, science, and diplomacy till well into the nineteenth century; and books, articles, and dissertations primarily addressed to scholars are still often written in Latin.

The English language also has borrowed so extensively from the Latin that, in one sense, Latin may be said to form the foundation of our English speech. The extent to which this is true is well exemplified by the Preamble of the Constitution of the United States, which reads as follows:

"We, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tran-

quility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this constitution for the United States of America."

The words derived from Latin in this Preamble are printed in heavy type; all other words, in ordinary type. If all of the words derived from Latin were omitted, this Preamble would read as follows: *We the of the to a more for the the welfare and the blessings of to ourselves and our do and this for the of.* This cannot give anybody even the slightest hint of what it is all about. If, on the other hand, the words derived from Latin are retained and all others omitted, the reader or hearer will still get a fairly complete idea of the contents of the entire Preamble.

Latin, the Romance languages, and English belong to a large family of languages called the Indo-European (sometimes Indo-Germanic or Aryan), so-called because they embrace the languages of India and Europe as distinguished, for instance, from the Semitic (Hebrew, Arabic, etc.) and other families. Other languages belonging to the Indo-European family are: Sanskrit; Persian, Avestan; Armenian; Tokharian; Greek; Oscan, Umbrian; Gallic, Breton, Irish, Welch, Gaelic; Gothic, Old Norse, Icelandic, Norwegian, Swedish, Danish, German, Dutch, Anglo-Saxon;<sup>1</sup> Lithuanian, Lettic, Russian, Bulgarian, Serbian, Bohemian, Polish; Albanian. A comparison of these languages, one with another, leaves no possible doubt that they are all descended from the same parent language. Where this parent language was spoken is still a matter of doubt. It was formerly thought that it originated in Asia. More recent opinion places its original home in southeastern Europe.

<sup>1</sup> Anglo-Saxon was the earliest form of the English language, before the latter language had undergone the changes wrought by mixture with the Celtic and Latin, by the Scandinavian invasion in the ninth century, by the Norman conquest in the eleventh century, and by various other influences.

The oldest of the Indo-European languages now known to us is clearly the Sanskrit, spoken in ancient India. The oldest dialect of Sanskrit is the Vedic; a collection of hymns, written in this dialect at least 1500 years before Christ, has come down to us.

The earliest remains that we have of the Latin language consist of inscriptions, of which the oldest belong to the seventh century, B.C. The oldest literary remains date from about the middle of the third century, B.C., as will be seen from the table given below.

**The Principal Latin Authors Prior to the Decline of Literary Activity**

(Arranged in the Order of Their Birth-Dates)

Authors belonging to the early, or archaic, period (from the first play of Livius Andronicus, 240 B.C., to Cicero's speech in defense of Roscius, 81 B.C.).	Livius Andronicus . . . . .	275(?)–204 B.C.
	Naevius . . . . .	270(?)–199 B.C.
	Plautus . . . . .	250(?)–184 B.C.
	Ennius . . . . .	239–169 B.C.
	Pacuvius . . . . .	220–130(?) B.C.
	Terence . . . . .	190(?)–159 B.C.
	Lucilius . . . . .	180–103 B.C.
	Accius . . . . .	170–85(?) B.C.
Authors belonging to the Golden Age (from Cicero's speech in defense of Roscius, 81 B.C., to the death of Augustus, 14 A.D.). The Golden Age may be subdivided into the Ciceronian Age, 81 B.C. to 43 B.C. (primarily a period of prose), and the Augustan Age, 43 B.C. to the death of Augustus in 14 A.D. (primarily a period of poetry).	Varro . . . . .	116–27 B.C.
	Cicero . . . . .	106–43 B.C.
	Cæsar . . . . .	102–44 B.C.
	Nepos . . . . .	100(?)–30(?) B.C.
	Lucretius . . . . .	95(?)–55 B.C.
	Catullus . . . . .	87–54(?) B.C.
	Sallust . . . . .	86–36 B.C.
	Vergil . . . . .	70–19 B.C.
	Horace . . . . .	65–8 B.C.
	Livy . . . . .	59 B.C.–17 A.D.
	Tibullus . . . . .	54(?) B.C.–19 B.C.
	Propertius . . . . .	50(?) B.C.–15(?) B.C.
	Ovid . . . . .	43 B.C.–17 A.D.

Authors belonging to the Silver Age (from the death of Augustus, 14 A.D., to the death of Marcus Aurelius, 180 A.D.). This period is marked by a breaking up of the strict stylistic and syntactical standards of the Golden Age.

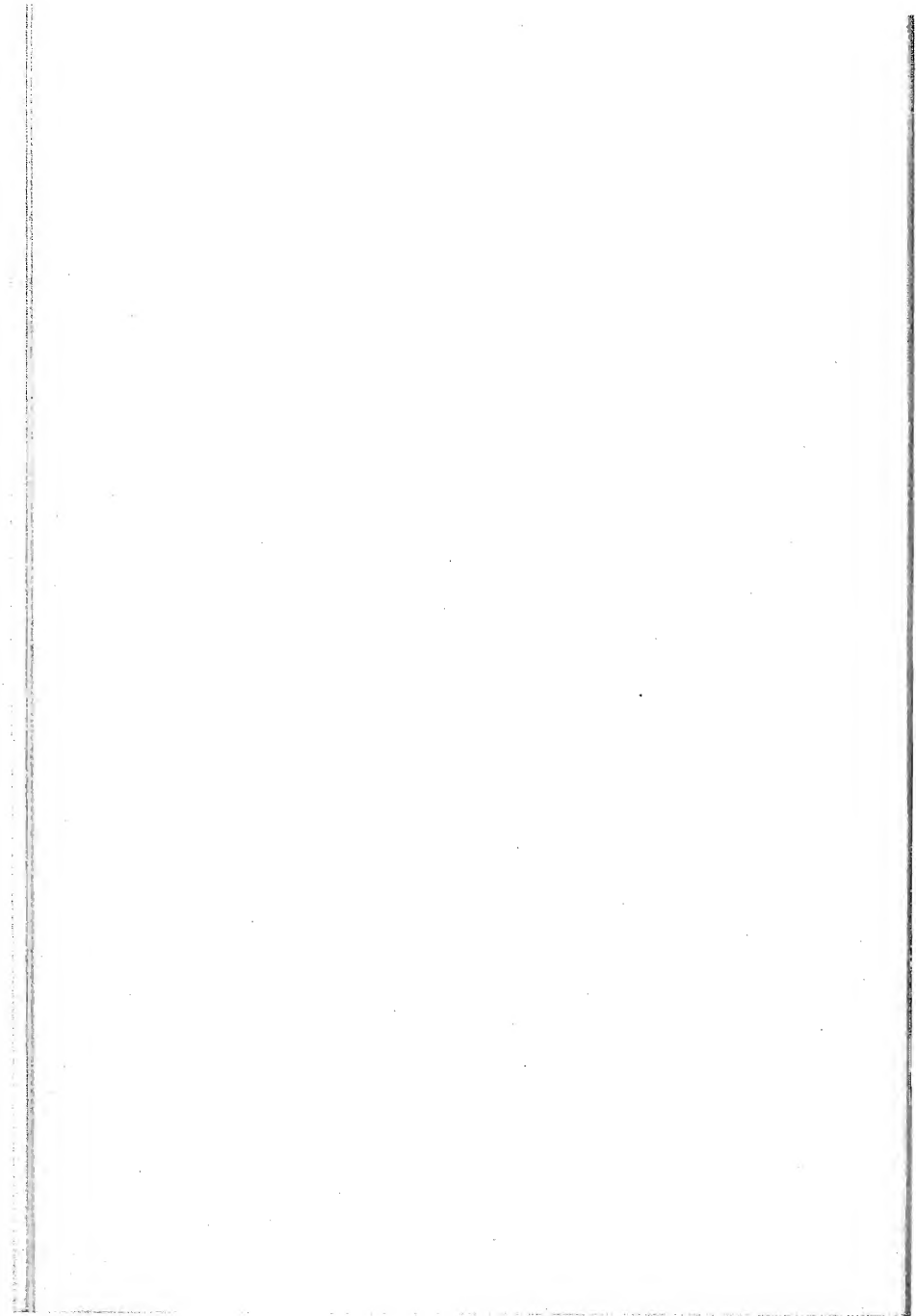
Seneca, the Elder (rhetorician)	54(?) B.C.-39 A.D.
Seneca, the Younger (philosopher)	4(?) B.C.-65 A.D.
Velleius Paterculus	flourished in first century, A.D.
Phædrus, flourished in first century, A.D.	
Pliny, the Elder (Natural History)	23-79 A.D.
Persius . . . . .	34-62 A.D.
Quintilian . . . . .	35(?) - 100(?) A.D.
Lucan . . . . .	39-65 A.D.
Statius . . . . .	40(?) - 96(?) A.D.
Martial . . . . .	45(?) - 104(?) A.D.
Tacitus . . . . .	55(?) - 118(?) A.D.
Juvenal . . . . .	55(?) - 135(?) A.D.
Pliny, the Younger (Letters)	62-115(?) A.D.
Suetonius . . . . .	75(?) - 150(?) A.D.
Apuleius . . . . .	125-200 A.D.
Gellius . . . . .	flourished about 175 A.D.



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# LATIN GRAMMAR



# A LATIN GRAMMAR

## PART I

### ALPHABET — SYLLABLES — QUANTITY — ACCENT

#### THE ALPHABET

1. The Latin alphabet differs from the English in having no *j* and no *w*.

1. The ancient Romans used the characters *I* and *V* to represent both consonant and vowel sounds: *IAM*, *IN*; *VĪ*, *VT* (pronounced *yam*, *in*; *wee*, *ōot*; see § 2). In modern texts of Latin authors, to avoid confusion, the character *U* (*u*) is commonly used to represent the vowel sound of the ancient *V* (but see under *gu* and *su* § 2, III). The character *J* (*j*) is, for equally good reasons, used by some scholars to represent the consonantal sound of the ancient *I*. Most Latin texts, however, continue to use *I* (*i*) for both the vowel and the consonant sounds.

*K* occurs only in a few words; e.g. *Kalendae* and *Karthāgō*.

*Y* and *Z* are used only for convenience in transliterating Greek *υ* (upsilon) and *ζ* (zeta) respectively.

2. The pronunciation used by the ancient Romans at the best period of their literature was as follows:

#### I. Vowels

ā as the first *a* of *aha!*

ē as in *pet*

ī as in *sin*

ō as the first *o* of *oho!*

ū as in *put*

*y* like French *u* or German *ü*

(*ee*, pronounced with lips in position to pronounce *oo*)

ā as the last *a* of *aha!*

ē as in *they*

ī as in *machine*

ō as the last *o* of *oho!*

ū as in *rude*

## 2 ALPHABET, SYLLABLES, QUANTITY, ACCENT

### II.

#### Diphthongs

**ae** like *ai* in *aisle*

**au** like *ou* in *our*

**ei** like *ei* in *rein*

**eu** like *ēh'ōō*

**oe** like *oi* in *oil*

**ui** like *ōō'ī*; nearly like *wi*  
in *wit*

### III.

#### Consonants

Consonants are, for the most part, pronounced as in English, but the following exceptions and peculiarities should be noted:

**b** before *s* and *t* like *p*, *e.g.* *urbs* (pronounced *urps*), *optineō* (pronounced *optineō*)

**c** like *k* (never as in *cent*)<sup>1</sup>

**g** like *g* in *go* (never as in *germ*); **gu** (after *n* and before a vowel), like *gw*, *e.g.* *lingua*.

(For the consonantal *u*, cf. *qu*, regularly pronounced like *kw*, *e.g.* *quod*)

**i** like *y* in *yes*

NOTE. **I** (*i*) is usually consonantal

(a) when it begins a word and is immediately followed by a vowel:  
*iam*, *iaciō*;

(b) when it stands between vowels: *dēiectus*.

EXCEPTIONS: In *iit*, *Iūlus*, *iambus* and a few other words (mostly of Greek origin) the initial *i* is a vowel.

**n** before a guttural like *ng* in *ring*, *e.g.* *ancora* (pronounced *angcora*)

**r** like trilled *r*

**s** like *s* in *so* (never as in *is*); **su** in *suādeō*, *suēscō* and related words, like *sw*.

**t** like *t* in *too* (never as in *motion*).

**v** like *w* (never as in *vice*).

**x** like *ks* (never as in *exact*).

<sup>1</sup>C originally represented a *g*-sound. This force is retained in the abbreviations **C.** and **Cn.** for *Gāius* and *Gnaeus*.

ch like *kh* in *packhorse* (never as in *churn*).

ph like *ph* in *loophole* (never as in *philosophy*).

th like *th* in *hothouse* (never as in *this* or *thin*).

NOTE. In modern practice *ch*, *ph*, and *th* are usually pronounced like *k*, *p*, and *t*, respectively.

3. Each letter of doubled consonants is pronounced; *e.g.* in *ille* two *l*'s are heard as in *well-lit*; in *addō*, two *d*'s as in *bad ditch*, etc.

In English double consonants only one of the consonants is pronounced. Compare, for instance, *witty* and *silly* with *pity* and *lily*.

4. According to method of utterance sounds are classified as indicated in the following table:

SOUNDS		SURDS (VOICE- LESS) Pronounced without Vibration of the Vocal Cords	SONANTS (VOICED) Pronounced with Vibration of the Vocal Cords	ASPIRATES (MUTES + A BREATH)
VOWELS			a, e, i, o, u, y	
DIPHTHONGS			ae, oe, ei, au, eu, ui	
CONSONANTS	SEMI VOWELS		i, v b	ph
	MUTES { Labials (lip sounds) Dentals (teeth sounds) Gutturals (throat sounds)	p t c, k, q	d g	th ch
	LIQUIDS (flowing sounds)		l, r	
	NASALS (nose sounds)		m (labial) n (dental)	
	SPIRANTS (breath sounds)	f s (sibilant) h		

Dental mutes are sometimes called *linguals* (tongue sounds); guttural mutes, *palatals* (palate sounds); spirants, *fricatives* (friction sounds). *H* is a mere breathing; *x* and *z* are double consonants equivalent to *ks* and *dz* (or *z*).

## 4 ALPHABET, SYLLABLES, QUANTITY, ACCENT

### SYLLABLES

#### 5. In dividing Latin words into syllables,

a single consonant	} regularly go with the following vowel.
a mute + h, l, or r	
gu (= gw) and qu (= kw)	

For example, be-ne, pul-cher, a-grī, volu-cris, pin-guis, lo-quor.

NOTE. The component parts of compounds are kept distinct: ab-est, ab-ripiō.

In other consonant groups the division comes after the first consonant: pac-tus, mit-tō, cas-tra.

NOTE. In the combination nct the division comes after the second consonant: iūnc-tus.

### QUANTITY OF VOWELS AND SYLLABLES

6. The terms "quantity," "long," "short," and "common," as applied to vowels and syllables, refer to the length of time required for their pronunciation. A long vowel or syllable requires approximately twice as much time as one that is short. A "common" vowel (written *ā*, *ē*, *ī*, etc.) or syllable is one that is sometimes long, sometimes short. The quantity of a vowel must be learned outright in most cases, but the following rules are useful:

#### I. Vowels

##### 1. A vowel is long (written *ā*, *ē*, *ī*, etc.):

a. before *nf*, *ns*, *nx*, and *nct*: *infāns*, *pīnxī*, *tīnctus*.

b. before the verbal suffix *-scō*: *nōscō*, *īrāscor*.

EXCEPTIONS: *compēscō*, *dīscō*, *pōscō*, *vēscor*.

c. at the end of monosyllables: *dā*, *nē*, *nī*, *prō*, *tū*, etc.

EXCEPTION: *quā* as feminine nominative singular and neuter plural.

d. in monosyllables ending in *c* or *s*: *dīc*, *fās*, *nōs*.

EXCEPTIONS: *nēc*, *lāc*, *fāc*, sometimes *hīc*; *ōs* (bone), *ēs*, *cīs*, *quīs*, *īs* (*he*, *this*), *bīs*.

e. in final syllables ending in -as, -es, -os: portās, hostēs, vicōs.

EXCEPTIONS: penēs; the singular of words in -es forming their genitive in -itis, -idis, -ētis (e.g. milēs, divēs, obsēs, segēs); nominatives in -os of the second declension (e.g. servōs = servūs); compōs, impōs. But abiēs, pariēs follow the rule.

f. when resulting from contraction or an original diphthong: nīl (from nīhīl); exclūdō (ex + claudō).

g. Final i, o, u are long: audī, vicō, fructū.

EXCEPTIONS: nīl, quāsi (and usually ibī, ubī, mihī, sibī, tībī); cēdō (imperative), nesciō<sup>1</sup> quīs (see § 77), duō, egō, modō (adverb), citō (adverb). Other exceptions are common in poetry.

2. A vowel is short (written, when marked at all, ā, ē, ī, etc.)

a. before nd, nt, ss.

EXCEPTIONS: In contracted syllables the vowel is long: vēndō, cōntiō, laudāsse, laudāssem (from vēnum + dō, cōnventiō, laudāvisse, laudāvissem). Compounds usually retain original quantities: nōndum (nōn + dum). Note also quintus.

b. before another vowel or h.

EXCEPTIONS: genitives in -āi, -īus, -ēi; forms of fiō when the ī is not followed by er; ēheu, diūs; Greek words: āēr, Aenēās.

c. in final syllables ending in a consonant other than c or s; also in final -is and -us: hostīs, vetūs.

EXCEPTIONS: plural case forms (e.g. portīs, hostīs as accusative plural); -erīs, of the perfect subjunctive; present indicative singular of the fourth conjugation (e.g. audīs); also fis, mālīs, nōlīs, sīs, vīs, possīs, velīs; genitive singular and nominative, accusative, and vocative plural of the fourth declension; the singular of nouns of the third declension that have ū in the penult of the genitive: senectūs (-ūtīs), tellūs (-ūris).

d. Final a and e are short.

EXCEPTIONS: Final a and e are long in (a) monosyllables: dā, dē; (b) ablative singular case forms of the first and fifth declensions: ārā, diē; (c) active singular imperatives of the first and second conjugations: amā, monē; (d) adverbs ending in a and those formed from nominatives in -us, -er, or -ēs: postea, contra, cārē, fortissimē, miserē, hodiē; also ferē, fermē; (e) numerals in -gintā. Note, however, quā, itā, benē, malē.

<sup>1</sup> Though the final o of verbs is regularly long, nesciō in this combination has ō.



## II. Syllables

1. A syllable is long:<sup>1</sup>

- a. if it has a long vowel or diphthong:
- āter*
- ,
- caelum*
- .

EXCEPTION: *Prae* before a vowel or *h* in compounds is sometimes short: *praeunte*.

- b. if its vowel (though short) is followed by two consonants or a double consonant (
- x*
- =
- cs*
- ,
- z*
- =
- dz*
- ):
- dīctus*
- ,
- mīttō*
- ,
- axis*
- ,
- gaza*
- .

EXCEPTIONS: It is short, if it has a short vowel followed by *qu*, or a mute + *h*, or a mute + *l* or *r*: *aqua*; *Āthēnae*; *tenebrae*. In prepositional compounds, however (and, in poetry, often in other words), a syllable containing a short vowel followed by a mute + *l* or *r* is long (§ 395). For the mutes, see § 4.

NOTE. *Iaciō* in compounds, though written *-iciō*, makes the preceding syllable long: *adiciō*, *reiciō* (pronounced *adiiciō*, *reiciō*, with the first *i* consonantal; see § 2, III). The combination of *a* or *e*, with a following consonantal *i*, regularly makes a long syllable, though the vowel itself is short: *maior*, *peior*, *eius*, *Pompeius*, *Pompei* (pronounced *Pompeiī*, with the first *i* consonantal).

2. A syllable is otherwise short:
- ēa*
- ,
- ēdō*
- .

7. Nouns borrowed from Greek usually retain their original quantities: *Andromachē*, *aethēr*, *hērōēs*.

## ACCENT

## 8. The accent of a Latin word falls:

1. on the first syllable of a dissyllabic word.

EXCEPTIONS: Certain words that have lost a final syllable retain their original accent: *illīc*, *addūc*, *tantōn*, *vidēn* (originally *illīce*, *addūce*, *tantōne*, *vidēsne*).

2. on the penult (next to the last syllable) of a word of more than two syllables, if the penult is long:
- putātus*
- ,
- frequētēs*
- .

<sup>1</sup> For additional rules regarding the length of syllables see § 395.

3. otherwise on the antepenult (the third syllable from the end); **fórtior, difícile**.

EXCEPTIONS: The genitive and vocative in *-i* of nouns in *-ius* and the genitive in *-i* of nouns in *-ium* retain the accent of the longer forms in *-ii* and *-ie*: **Vergíli, impéri** (for **Vergílii, impérii**). **Facio** in non-prepositional compounds retains its original accent: **tremefácit**.

Enclitics<sup>1</sup> were probably regarded (for purposes of accent) as ordinary final syllables: not **ménsaque**, but **ménsáque, mēnsámque, frequentésque**, etc. (though a common view regards the syllable before an enclitic as accented, even when it is short).

An original accent on the antepenult of a word ending in a short vowel is retained after the enclitic is added: **óperane**.

<sup>1</sup> An enclitic is a particle appended to the end of a word; *-que, -ve, -ne, -dum, -met, -nam*, etc.

## PART II

### INFLECTION

9. Latin has no article. With this exception the parts of speech are the same as in English.

Is and ille, however, are sometimes used for *the*, and quidam for *a*.

**Inflection** means the changing of the *form* of a word to indicate a change in *meaning*.

Inflection of nouns, pronouns, adjectives, and participles is called **declension**; that of verbs, **conjugation**.

NOTE. Nouns are often called **substantives**, a term also applied to pronouns, adjectives, and participles when standing for nouns: ille, *that man*; fortēs, *the brave*; perditī, *lost men*.

### NOUNS

10. **Proper nouns** are such names of persons and things as in English always begin with capitals: Athēnae, Cicerō, etc.

All other nouns are **common nouns**. These may be classified as follows: **abstract nouns**, names of qualities, conditions, etc.: bonitās, *goodness*; servitūs, *slavery*; **concrete nouns**, names of objects that can be perceived by the senses: equus, *horse*; **collective nouns**, names of groups of things: turba, *crowd*; **verbal nouns**, names of actions: vênātiō, *hunting*

### DECLENSION

11. **Declension** concerns itself with **gender**, **number**, and **case**.



## Gender

12. Latin has three genders: **masculine**, **feminine**, and **neuter**. The gender of most Latin nouns, however, is indicated largely by their **nominative endings**, as will be explained under the various declensions. Yet, regardless of endings, nouns are regularly

1. **masculine** if they refer to males or are names of rivers, winds, months, or mountains: *rēx*, *king*; *Garumna*, the *Garonne*; *auster*, *south wind*; *Aprīlis*, *April*; *Apennīnus*, the *Apennines*.

EXCEPTIONS: River names ending in -a are often feminine: *Allia*.

2. **feminine** if they refer to females or are names of trees, countries, cities, or islands: *māter*, *mother*; *pīnus*, *pine*; *Epīrus*, *Ephesus*, *Lesbos*.

EXCEPTIONS: Names of cities that have neuter endings (see §§ 21, 36) are neuter: *Caere*, *Saguntum*, *Bactra* (neut. pl.). Those having masculine plurals ending in -ī are masculine: *Vēii*.

3. **neuter** if indeclinable: *nihil*, *fās*. Phrases, quotations, etc., when used as nouns, are also neuter.

4. Nouns that are masculine when used of males and feminine when used of females are said to be of **common gender**: *comes*, *companion*; *bōs*, *ox* or *cow*.

## Number

13. There are two numbers, as in English: **singular** and **plural**.

## Case

14. There are six cases:

Nominative, the *subject* case.

Genitive, the *of* case.

Dative, the *to* or *for* case.

Accusative, the *object* case.

Vocative, the case of *address*.

Ablative, the *with, from, by* or *in*<sup>1</sup> case.

NOTE 1. Originally there was also a *locative* case (= *at, in, on*), but this is preserved in literature (with rare exceptions) only in town names. The functions of the locative case were for the most part assumed at an early date by the ablative.

NOTE 2. Any case except the nominative and vocative is called an *oblique* case.

### Declensions

15. There are five declensions, conveniently distinguished by the endings of the genitive singular:

DECLENSION	GENITIVE ENDING
First	-ae
Second	-ī
Third	-is
Fourth	-ūs
Fifth	-ēī

NOTE. For the stems of nouns and the relation between stems and case endings in the various declensions, see Appendix B.

16. The following cases in each declension are regularly identical in form:

1. Nominative, vocative, and, in neuter nouns, accusative.

EXCEPTION: The vocative singular of nouns in -us of the second declension ends in -e.

2. Nominative and accusative plural (except in the first declension and in masculines and feminines of the second declension).

3. Dative and ablative plural.

<sup>1</sup>The use of the ablative, without the help of a preposition, to express *place in which* or *thing on which* (though common in poetry) is rare in classical prose except as indicated in §§ 201, 205.

## FIRST DECLENSION

## 17. Nouns of this declension

1. end in *ā* in the nominative singular, except Greek nouns (see § 20).
2. are regularly feminine (but masculine when they refer to male persons).<sup>1</sup>
3. are declined like *ōra*, thus:

	SINGULAR	PLURAL
Nom.	<i>ōra</i> , a (the <sup>2</sup> ) shore (as subject)	<i>ōrae</i> , (the) shores
Gen.	<i>ōrae</i> , of a (the) shore	<i>ōrārum</i> , of (the) shores
Dat.	<i>ōrae</i> , to <sup>3</sup> or for a (the) shore	<i>ōrīs</i> , to or for (the) shores
Acc.	<i>ōram</i> , a (the) shore (as object)	<i>ōrās</i> , (the) shores
Voc.	<i>ōra</i> , thou shore	<i>ōrae</i> , ye shores
Abl.	<i>ōrā</i> , <sup>4</sup> with, from, by, on, or in <sup>5</sup> a (the) shore	<i>ōrīs</i> , with, from, by, on, or in (the) shores

## 18. Names of towns and small islands have also a locative case identical in form

with the genitive in the singular: *Rōmae*, at Rome.

with the ablative in the plural: *Athēnīs*,<sup>6</sup> at Athens.

NOTE. The locative of militia is also common in the phrase *domi militi-aeque*, at home and in the field.

<sup>1</sup> For instance, *poēta*, poet; *nauta*, sailor; *agricola*, farmer. *Hădria*, the Adriatic Sea, is masculine; *advena*, stranger, of common gender.

<sup>2</sup> When the context does not make it clear whether *vir*, for instance, means a man or the man, *quidam* is often used for a and *ille* (is, hic) for the: *quidam vir*, a (certain) man, *ille vir*, the (that) man.

<sup>3</sup> The *to* used in translating the dative case commonly indicates indirect object (§ 167), personal concern (§ 173), or the like. Motion to a person or place is expressed in classical prose by other means (§ 178).

<sup>4</sup> The ablative singular originally ended in *-ād*, which is often found in early inscriptions.

<sup>5</sup> See footnote 1, p. 10.

<sup>6</sup> From a nominative *Athēnae*. Town names are frequently plural in form.

## 19. Exceptional forms occur as follows:

1. in the genitive singular, for -ae,  
-ās (an old form), in *familia*, when used with *pater*, *māter*,  
*filius*, *filia*, as *pater familiās*, *father of a family*.  
-āī, occasionally in poetry (common in early Latin).
2. in the genitive plural, for -ārum,  
-um, *agricolum* (for *agricolārum*), *Trōiugenum* (for *Trō-*  
*iugenārum*).

NOTE. This -um<sup>1</sup> is chiefly confined to words of Greek origin and to words in -cola and -gena. Compare the old ending -um (later -ōrum) of the genitive plural of the second declension (§ 24, 2).

3. in the dative and ablative plural, for -īs,  
-ābus in *dea*, *filia* and a few other words: *deābus*, *filiabus*  
(to prevent confusion with the corresponding masculine  
forms. See § 24, 3).

20. Some Greek nouns (ending in -ās or -ēs in the masculine, and in -ē in the feminine), chiefly proper names, are declined like *ōra* in the plural; but as follows in the singular:

Nom.	Aenē ās, <i>Aeneas</i>	Anchīs ēs, <i>Anchises</i>	epitom ē, <i>epitome</i>
Gen.	Aenē ae	Anchīs ae	epitom ēs <sup>1</sup>
Dat.	Aenē ae	Anchīs ae	epitom ae
Acc.	Aenē am (or Aenē ān <sup>2</sup> )	Anchīs am (or Anchīs ēn <sup>1</sup> )	epitom ēn <sup>1</sup>
Voc.	Aenē ā	Anchīs a (or -ā or -ē <sup>1</sup> )	epitom ē (or -ā)
Abl.	Aenē ā	Anchīs ā (or Anchīs ē <sup>1</sup> )	epitom ē (or -ā)

<sup>1</sup> The -um arose after the analogy of the original ending of the genitive (-um) in nouns of the second declension. It is not a contraction of -ārum. The change from the original -ārum to -um in nouns ending in -cola and -gena was facilitated by the fact that such nouns, though ending in a, are masculine, like nouns in -us (genitive -um, -ōrum) of the second declension.

<sup>2</sup> In the singular these nouns (especially in the accusative) frequently retain these Greek terminations.



## SECOND DECLENSION

21. Nouns of this declension are chiefly

1. masculines in -us (-os), -er, or -ir, and
2. neuters in -um (-om).

a. Feminines in -us are: *alvus*, *carbasus*, *colus*; *humus*; *vanus*; a few Greek words; and most names of towns, islands, trees, and plants (§ 11, 2). Also *Aegyptus*, *Chersonēsus*, *Ēpīrus*, *Peloponnēsus*, *Bosporus*.

b. Neuters in -us are: *pelagus*, *sea*; *vīrus*, *poison*; and sometimes *vulgus*, *the rabble*.

NOTE. The nominative and accusative originally ended in -ōs and -ōm, respectively, but these endings became -us and -um in very early times except in words where they immediately followed u or v, as *mortuōs*, -ōm; *servōs*, -ōm; and gradually (late in the classical period) even in these. See Appendix B. Words in -quōs, -quōm, first changed qu to c wherever u followed: *equos*, *equom* became *ecus*, *ecum*. *Equus* and *equum* (for *ecus* and *ecum*) are late forms.

22. 1. EXAMPLES OF MASCULINE:

<i>amicus, friend</i>		<i>servos (-us), slave</i>	
SINGULAR	PLURAL	SINGULAR	PLURAL
<i>Nom.</i> amic us	amic ī	serv os <sup>1</sup> (-us)	serv ī
<i>Gen.</i> amic ī	amic ōrum	serv ī	serv ōrum
<i>Dat.</i> amic ō	amic īs	serv ō	serv īs
<i>Acc.</i> amic um	amic ōs	serv om <sup>1</sup> (-um)	serv ōs
<i>Voc.</i> amic e	amic ī	serv e	serv ī
<i>Abl.</i> amic ō	amic īs	serv ō	serv īs

<i>ager, field</i>		<i>puer, boy</i>	
SINGULAR	PLURAL	SINGULAR	PLURAL
<i>Nom.</i> ager	agr ī	puer	puer ī
<i>Gen.</i> agr ī	agr ōrum	puer ī	puer ōrum
<i>Dat.</i> agr ō	agr īs	puer ō	puer īs
<i>Acc.</i> agr um	agr ōs	puer um	puer ōs
<i>Voc.</i> ager	agr ī	puer	puer ī
<i>Abl.</i> agr ō	agr īs	puer ō	puer īs

<sup>1</sup> See § 21, NOTE: § 24, 2 NOTE.

## vir, man

	SINGULAR	PLURAL
Nom.	vir	vir ī
Gen.	vir ī	vir ōrum
Dat.	vir ō	vir īs
Acc.	vir um	vir ōs
Voc.	vir	vir ī
Abl.	vir ō	vir īs

NOTE. Most nouns in -er are declined like *ager*, i.e. with -r instead of -er except in the nominative and vocative singular. The following are declined like *puer*: *adulter*, *gener*, *Liber* (*Bacchus*), *liberi* (*children*), *socer*, *vesper*, and compounds in -fer and -ger (e.g. *signifer*, *armiger*).

## 2. EXAMPLES OF NEUTER:

bellum, war

ōvom (-um), egg

	SINGULAR	PLURAL		SINGULAR	PLURAL
Nom.	bell um	bell a		ōv om <sup>1</sup> (-um)	ōv a
Gen.	bell ī	bell ōrum		ōv ī	ōv ōrum
Dat.	bell ō	bell īs		ōv ō	ōv īs
Acc.	bell um	bell a		ōv om <sup>1</sup> (-um)	ōv a
Voc.	bell um	bell a		ōv om <sup>1</sup> (-um)	ōv a
Abl.	bell ō	bell īs		ōv ō	ōv īs

23. Names of towns and small islands, *humus*, and *domus* have also a locative case:

## SINGULAR

Nom.	Corinthus,	Tarentum,	Rhodus,	humus,	domus, <sup>2</sup>
	<i>Corinth</i>	<i>Tarentum</i>	<i>Rhodes</i>	<i>ground</i>	<i>home</i>
Loc.	Corinthī,	Tarentī,	Rhodī,	humī,	domī,
	<i>at</i>	<i>at</i>	<i>at</i>	<i>on</i>	<i>at</i>
	<i>Corinth</i>	<i>Tarentum</i>	<i>Rhodes</i>	<i>the ground</i>	<i>home</i>

<sup>1</sup> See § 21, NOTE: § 24, 2 NOTE.

<sup>2</sup> For *domus* as a noun of the fourth declension see § 26, 3.

## PLURAL

<i>Nom.</i>	Philippī, <i>Philippi</i>	Delphī <i>Delphi</i>
<i>Loc.</i>	Philippīs, <i>at</i> <i>Philippi</i>	Delphīs <i>at</i> <i>Delphi</i>

## 24. Peculiarities occur as follows:

1. *-ī* is regularly used instead of *-iī* and *-ie* in the genitive and vocative singular of nouns in *-ius*; also in the genitive of neuters in *-ium*:

<i>Nom.</i>	Vergilius	Gāius	Pompeius	filius
<i>Gen.</i>	Vergīlī <sup>1</sup>	Gāī	Pompēī	filī
<i>Voc.</i>	Vergīlī	Gāī	Pompēī	filī
<i>Nom.</i>	imperium			
<i>Gen.</i>	impérī <sup>1</sup>			

NOTE. But the genitive of common nouns in *-ius* and *-ium*, in the latter part of the classical period, came to be written *-iī* (and often appears thus incorrectly in modern editions even of earlier authors).

2. *-um* (an older form than *-ōrum*) in the genitive plural of
- words referring to money or measure: *nummum*, of coins; *sēstertium*, of sesterces; *talentum*, of talents.
  - compounds of *vir*: *duumvirum*, *triumvirum*, *decemvirum* (of the *duumvirs*, etc.); and (especially in poetry) in some other words, e.g. *deum*, of the gods; *liberum*, of children.

NOTE. After *u* or *v* the original *-om* for *-um* was long retained: *divom* of the gods. See § 21, NOTE.

3. *Deus*, m., *god*, is declined thus:

## SINGULAR

Regular except that the nominative *deus* is used for the (lacking) vocative singular.

<sup>1</sup> The accent (regardless of the quantity of the penult) remains where it would be if the genitive had retained the fuller form; *Vergīlī*, *impérī*.

## PLURAL

<i>Nom.</i>	d ī (dī ī, de ī) <sup>1</sup>
<i>Gen.</i>	de ōrum (de um)
<i>Dat.</i>	d īs (dī īs, de īs) <sup>1</sup>
<i>Acc.</i>	de ōs
<i>Voc.</i>	d ī (dī ī, de ī)
<i>Abl.</i>	d īs (dī īs, de īs) <sup>1</sup>

25. Greek nouns of the second declension, ending in **-os**, **-ōs** (masculine or feminine) and **-on** (neuter), are usually completely Latinized in the plural, but often retain some of their Greek forms in the singular:

<i>Nom.</i>	Androge ōs (-us), m., <i>Androgeos</i>	Dēl os (-us), f., <i>Delos</i>	īli on (-um), n., <i>Troy</i>
<i>Gen.</i>	Androge ī (-ō)	Dēl ī	īli ī
<i>Dat.</i>	Androge ō	Dēl ō	īli ō
<i>Acc.</i>	Androge ōn (-ō)	Dēl on (-um)	īli on (-um)
<i>Voc.</i>	Androge ōs	Dēl e	īli on (-um)
<i>Abl.</i>	Androge ō	Dēl ō	īli ō

NOTE. *Panthūs* has accusative *Panthūm*, vocative *Panthū*.

26. The Greek endings **-ōn** and **-eōn** occur in the genitive plural of book-titles: *Geōrgicōn*, *Metamorphōseōn*.

## THIRD DECLENSION

27. The nominative in this declension presents a great variety of forms. All dictionaries and vocabularies give the nominative and genitive cases and the gender<sup>2</sup> of each noun. With this information a noun may be fully declined by substituting for the **-is** of the genitive the other case endings<sup>3</sup> seen in the words declined below.<sup>4</sup>

<sup>1</sup> The forms not enclosed in parentheses are the usual forms.

<sup>2</sup> For rules regarding the gender of nouns of the third declension, see § 35.

<sup>3</sup> Case ending is a term used to indicate the stem ending + the case sign. For case signs and for different classes of stems, see Appendix B.

<sup>4</sup> For exceptions see §§ 31 and 34.

28. EXAMPLE OF MASCULINE  
AND FEMININE:cōnsul, m., *consul*

	SINGULAR	PLURAL
<i>Nom.</i>	cōnsul <sup>1</sup>	cōnsul ēs
<i>Gen.</i>	cōnsul is	cōnsul um
<i>Dat.</i>	cōnsul ī	cōnsul ibus
<i>Acc.</i>	cōnsul em	cōnsul ēs
<i>Voc.</i>	cōnsul	cōnsul ēs
<i>Abl.</i>	cōnsul e	cōnsul ibus

## EXAMPLE OF NEUTER:

aequor, n., *sea*

	SINGULAR	PLURAL
	aequor <sup>1</sup>	aequor a
	aequor is	aequor um
	aequor ī	aequor ibus
	aequor	aequor a
	aequor	aequor a
	aequor e	aequor ibus

## 1. Like cōnsul are declined:

prīnceps, prīncipīs, m., *chief*; frāter, frātris, m., *brother*; homō, hominis, m., *man*; mīles, mīlitis, m., *soldier*; sōl, sōlis, m., *sun*; sanguis, sanguinis, m., *blood*; mōs, mōris, m., *custom*; dux, ducis, m., *leader*; rēx, rēgis, m., *king*; pēs, pedis, m., *foot*; senex, senis, m., *old man*; victor, victōris, m., *victor*; labor,<sup>2</sup> labōris, m., *labor*; Iuppiter, Iovis, m., *Jupiter, Jove*, etc.

mulier, mulieris, f., *woman*; virgō, virginis, f., *maid*; multitūdō, multitūdinis, f., *multitude*; regiō, regiōnis, f., *region*; virtūs, virtutis, f., *virtue*, etc.

bōs,<sup>3</sup> bovis, c., *ox, cow*; sūs,<sup>3</sup> suis, c., *pig*.

## 2. Like aequor are declined:

nōmen, nōminis, n., *name*; genus, generis, n., *race, kind*; corpus, corporis, n., *body*; ōs, ōris, n., *mouth*; cor, cordis, n., *heart*; jūs, jūris, n., *right*; aes, aeris, n., *bronze*; caput, capitis, n., *head*; iter, itineris, n., *journey*; iecur,<sup>4</sup> iecoris (sometimes iecinoris or iocinoris), n., *liver*; femur, femoris or feminis, n., *thigh*; etc.

NOTE. It should be remembered that both the accusative and vocative of neuter nouns are always like the nominative, and in the plural end in *-a*. See § 16.

<sup>1</sup> The form of the nominative singular of each noun must be learned outright.

<sup>2</sup> Some nouns in *-or* originally ended in *-ōs*, e.g. labor, honor, arbor. The form in *-ōs* is frequently found in early Latin and elsewhere. See Appendix B, § 403.

<sup>3</sup> Bōs has boum, as well as bovm, in the genitive plural, and bōbus and būbus (instead of bovbis) in the dative and ablative plural. Sūs has sūbus, as well as suibus in the dative and ablative plural.

<sup>4</sup> Iocur occasionally occurs for iecur.

29. As exceptions to the case endings given above (§ 28), **-ium** (instead of **-um**) in the genitive plural and **-is** (as well as **-ēs**) in the accusative plural are regularly found in the following classes of masculine and feminine nouns:

1. Nouns in **-ēs** or **-īs**, with genitives in **-īs**. (See § 30).
2. Nouns in **s** or **x** in which the **-is** of the genitive is preceded by two consonants: <sup>1</sup> *e.g.* **nox**, **noctis**; **mōns**, **montis**; **cliēns**, **cohors**.
3. **dōs**, **fūr**, **fraus**, **lis**, **mās**, **mūs**, **nix**, **ūter**, **venter**, **linter**, **imber**,<sup>2</sup> **supellex**,<sup>2</sup> **aetās**,<sup>3</sup> **civitās**,<sup>3</sup> **optimātēs**,<sup>3</sup> **Quirītēs**, **Samnītēs**, **faucēs**, **Penātēs**, **carō**.<sup>4</sup>

NOTE 1. **Sēdēs** (and rarely **vātēs**) has **-ium** in the genitive plural. **Famēs** has **famē** instead of **famē** in the ablative singular.

NOTE 2. **Canis** and **iuvēnis** have only **-um** and **-ēs** respectively in the genitive and accusative plural; **mēnsis** sometimes, and **volucris** regularly, have **-um** in the genitive plural.

NOTE 3. **Bipennis**, **secūris**, **sītis**, **turris**, **tussis**, names of towns and rivers with nom. in **-is** (*e.g.* **Neāpolis**, **Tiberis**) regularly, and **febris**, **puppis**, **restis**, and a few other nouns sometimes, have accusative singular in **-im** and ablative singular in **-i**. The ablative in **-i** is sometimes found in **amnis**, **avis**, **bilis**, **civis**, **classis**, **clāvis**, **collis**, **finis**, **fustis**, **ignis**, **messis**, **nāvis**, **orbis**, **pelvis**, **sēmentis**, **strigilis**, **unguis**, and some other nouns. Adjectives, when used as substantives, retain in the ablative the **-i** characteristic of adjectives (§ 46), *e.g.* **cōsulārī**, **Aprīlī**.

30. Nouns of the classes mentioned in § 29 are declined as follows:

1. <b>vulpēs</b> , f., <i>fox</i>		<b>hostis</b> , m., <i>enemy</i>	
SINGULAR	PLURAL	SINGULAR	PLURAL
<i>Nom.</i> <b>vulpēs</b>	<b>vulpēs</b>	<b>hostis</b>	<b>hostēs</b>
<i>Gen.</i> <b>vulpis</b>	<b>vulpium</b>	<b>hostis</b>	<b>hostium</b>
<i>Dat.</i> <b>vulpī</b>	<b>vulpibus</b>	<b>hostī</b>	<b>hostibus</b>
<i>Acc.</i> <b>vulpem</b>	<b>vulpēs</b> , <b>-īs</b>	<b>hostem</b>	<b>hostēs</b> , <b>-īs</b>
<i>Voc.</i> <b>vulpēs</b>	<b>vulpēs</b>	<b>hostis</b>	<b>hostēs</b>
<i>Abl.</i> <b>vulpe</b>	<b>vulpibus</b>	<b>hoste</b>	<b>hostibus</b>

<sup>1</sup> **Clīēns** and **parēns** have both **-um** and **-ium** in the genitive plural.

<sup>2</sup> **Imber** and **supellex** (*gen. supellectilis*) sometimes have **-i** in the ablative singular.

<sup>3</sup> **Aetās**, **civitās**, and **optimātēs** have both **-um** and **-ium** in the genitive plural.

<sup>4</sup> **Carō** (*gen. carnis*), *flesh*, regularly has **carnēs** in the accusative plural.

a. Like *vulpēs* are declined: *nūbēs*, f., *cloud*; *caedēs*, f., *slaughter*; *clādēs*, f., *disaster*; *vātēs*, c., *prophet*, etc.

b. Like *hostis* are declined: *amnis*, m., *river*; *civis*, c., *citizen*; *classis*, f., *fleet*; *nāvis*, f., *ship*; *ignis*, m., *fire*; *finis*, m., *end*; *collis*, m., *hill*; etc.

NOTE. The nouns in *-is* sometimes have *-ī* instead of *-e* in the ablative singular. See § 29, NOTE 3.

2. *mōns*,<sup>1</sup> m., *mountain*

*nox*, f., *night*

	SINGULAR	PLURAL		SINGULAR	PLURAL
Nom.	<i>mōn s</i>	<i>mont ēs</i>		<i>no x</i>	<i>noct ēs</i>
Gen.	<i>mont is</i>	<i>mont ium</i>		<i>noct is</i>	<i>noct ium</i>
Dat.	<i>mont i</i>	<i>mont ibus</i>		<i>noct i</i>	<i>noct ibus</i>
Acc.	<i>mont em</i>	<i>mont ēs, -īs</i>		<i>noct em</i>	<i>noct ēs, -īs</i>
Voc.	<i>mōn s</i>	<i>mont ēs</i>		<i>no x</i>	<i>noct ēs</i>
Abl.	<i>mont e</i>	<i>mont ibus</i>		<i>noct e</i>	<i>noct ibus</i>

a. Like *mōns* and *nox* are declined: *arx*, *arcis*, f., *citadel*; *mēns*, *mentis*, f., *mind*; *gēns*, *gentis*, f., *race*; *mors*, *mortis*, f., *death*; *pars*, *partis*, f., *part*; *mūs*, *mūris*, f., *mouse*; *dōs*, *dōtis*, f., *dowry*; *lis*, *litis*, f., *lawsuit*; *fraus*, *fraudis*, f., *deceit*; *nix*, *nivis*, f., *snow*; etc.

31. Note the irregularities of *vīs*:

*vīs*, f., *strength*

	SINGULAR	PLURAL
Nom.	<i>v īs</i>	<i>vīr ēs</i>
Gen.	<i>v īs</i> (rare)	<i>vīr ium</i>
Dat.	<i>v ī</i> (rare)	<i>vīr ibus</i>
Acc.	<i>v īm</i>	<i>vīr ēs, -īs</i>
Voc.	<i>v īs</i>	<i>vīr ēs</i>
Abl.	<i>v ī</i>	<i>vīr ibus</i>

32. Neuters in *-e*, *-al*, *-ar* differ from other neuters of this declension in having:

<sup>1</sup> See § 29, 2.

-ī in the ablative singular.

-ia in the nominative, accusative, and vocative plural.

-ium in the genitive plural.

mare, sea		animal, animal	
SINGULAR	PLURAL	SINGULAR	PLURAL
Nom. mar e	mar ia	animal	animāl ia
Gen. mar is	mar ium <sup>2</sup>	animāl is	animāl ium
Dat. mar ī	mar ibus <sup>2</sup>	animāl ī	animāl ibus
Acc. mar e	mar ia	animal	animāl ia
Voc. mar e	mar ia	animal	animāl ia
Abl. mar ī (-e) <sup>1</sup>	mar ibus	animāl ī	animāl ibus

pulvīnar, couch

SINGULAR	PLURAL
Nom. pulvīnar	pulvīnār ia
Gen. pulvīnār is	pulvīnār ium
Dat. pulvīnār ī	pulvīnār ibus
Acc. pulvīnar	pulvīnār ia
Voc. pulvīnar	pulvīnār ia
Abl. pulvīnār ī	pulvīnār ibus

1. Like **mare** are declined: **sedīle**, *seat*; **cubīle**, *couch*; etc.
2. Like **animal** are declined: **vectīgāl**, *tax*; **tribūnāl**, *tribunal*; etc.
3. Like **pulvīnar** are declined: **calcar**, *spur*; **exemplar**, *model*; etc.

NOTE. Os (gen. ossis) n., *bone*, has ossium in the genitive plural but osse in the ablative singular and ossa in the nominative and accusative plural.

33. In the third declension the locative sense is expressed by the following terminations:

Singular, -e or -ī

Plural, -ibus

Carthāgine, Carthāgīnī, *at Carthage*; rūrī, *in the country*; Gādibus, *at Cadiz*.

<sup>1</sup> Mare and rête (in poetry) and neuter proper names in -e, e.g. Praeneste, sometimes have an ablative in -e.

<sup>2</sup> The genitive and dative plural of mare rarely (if ever) occur.



34. Greek nouns of the third declension are sometimes declined with Latin terminations throughout, but often (especially in the nom., acc., and voc., sing. and plur., and in the gen. sing.) they retain the original Greek forms:

*hērōs*, m., *hero*

*lampas*, f., *torch*

SINGULAR	PLURAL	SINGULAR	PLURAL
<i>Nom.</i> <i>hērōs</i>	<i>hērō ēs</i> , <i>hērō ēs</i>	<i>lampas</i>	<i>lampad ēs</i> , <i>-ēs</i>
<i>Gen.</i> <i>hērōis</i>	<i>hērō um</i>	<i>lampad is</i> , <i>-os</i>	<i>lampad um</i>
<i>Dat.</i> <i>hērōi</i>	<i>hērō ibus</i>	<i>lampad i</i>	<i>lampad ibus</i>
<i>Acc.</i> <i>hērō em</i> , <i>hērō</i>	<i>hērō ēs</i> , <i>hērō ās</i>	<i>lampad em</i> , <i>-a</i>	<i>lampad ēs</i> , <i>-ās</i>
<i>Voc.</i> <i>hērōs</i>	<i>hērō ēs</i> , <i>hērō ēs</i>	<i>lampas</i>	<i>lampad ēs</i> , <i>-ēs</i>
<i>Abl.</i> <i>hērō e</i>	<i>hērō ibus</i>	<i>lampad e</i>	<i>lampad ibus</i>

*Dīdō*, f., *Dido*

*Periclēs*, m., *Pericles*

<i>Nom.</i> <i>Dīdō</i>	<i>Periclēs</i>
<i>Gen.</i> <i>Dīdōn is</i> , <i>Dīd ūs</i>	<i>Pericl is</i> , <i>-i</i>
<i>Dat.</i> <i>Dīdōn i</i> , <i>Dīdō</i>	<i>Pericl i</i>
<i>Acc.</i> <i>Dīdōn em</i> , <i>Dīdō</i>	<i>Pericl em</i> , <i>-ēn</i> , <i>-ea</i>
<i>Voc.</i> <i>Dīdō</i>	<i>Periclēs</i> , <i>-ē</i>
<i>Abl.</i> <i>Dīdōn e</i> , <i>Dīdō</i>	<i>Pericl e</i>

*Orpheus*, m., *Orpheus*

*Paris*, m., *Paris*

<i>Nom.</i> <i>Orphe us</i>	<i>Pari s</i>
<i>Gen.</i> <i>Orphe i</i> , <i>Orphe ōs</i>	<i>Parid is</i>
<i>Dat.</i> <i>Orphe i</i> , <i>Orphe ō</i>	<i>Parid i</i>
<i>Acc.</i> <i>Orphe um</i> , <i>Orphe a</i>	<i>Parid em</i> , <i>Pari m</i> , <i>Par in</i>
<i>Voc.</i> <i>Orphe ū</i>	<i>Pari</i>
<i>Abl.</i> <i>Orphe ō</i>	<i>Parid e</i> , <i>Par i</i>

NOTE 1. Neuters in *-a* (gen. *-atis*, *-atos*) often have in the plural *-ōrum* for *-um* (gen.), *-is* for *-ibus* (dat. and abl.): e.g. *poēmatōrum*, *poēmatis* (nom. *poēma*, gen. *poēmatis*).

NOTE 2. Nouns in *-ys* form the accusative in *-ym*, *-yn*, the vocative in *-y*, the ablative in *-ye*: e.g. *Cotym*, *Coty*, *Cotye* (nom. *Cotys*, gen. *Cotyis*). Those in *-ās* (gen. *-antis*) form the vocative in *-ā*; *Atlā*.

## Rules for Gender of Nouns of the Third Declension

35. The gender of nouns of this declension must commonly be learned outright, but the following classification will be useful:

MASCULINE	FEMININE	NEUTER
Nouns ending in -ēs (gen. -itis or -idis) -eps (gen. -ipis) -ō -or (gen. -ōris) -ōs -er (gen. -ris)	Nouns ending in -ūs (gen. -ūtis, -ūdis) -ās -ēs -x -dō (gen. -inis) -gō (gen. -inis) -iō (abstract and collective nouns) -s (after a consonant) -is -ys	Nouns ending in c, i, t, y, l, a, n, e -ar (gen. -āris) -or (gen. -ōris) -ūs -ur (gen. -ūris) All indeclin- able nouns
EXCEPTIONS  FEMININE: merges; soror, uxor; dōs; māter, mulier, lin- ter; carō, most nouns in -dō, -gō, and most ab- stract and collective nouns in -iō  NEUTER: cicer, piper, cadāver, iter, sūber, tūber, ūber, vēr, acer, and names of plants in -er.	EXCEPTIONS  MASCULINE: ariēs, pariēs, pēs, verrēs; apex, cōdex, grēx, rēx, rēmex, and nouns in -ex (gen. -icis); cardō, ōrdō; dēns, fōns, mōns, pōns, rudēns, torrēns, and nouns in -eps; nouns in -nis, and -guis; nouns in -is (gen. in -eris); collis, crīnis, ēnsis, fas- cis, lapis, mēnsis, pānis, piscis, postis, orbis, sen- tis, and a few others.  COMMON: vātēs; dux, coniūnx; margō.	EXCEPTIONS  MASCULINE: flāmen, pecten, ōscen, tībicen; lepus; sōl, sāl (sometimes neu- ter).  FEMININE: arbor, Venus.

## FOURTH DECLENSION

36. Nouns of this declension are masculines in -us and neuters (rare) in -ū.

EXCEPTIONS: *acus, anus, domus, manus, nurus, porticus, socrus, tribus, Idūs* (plural), and a few others are feminine.

*fructus*, m., *fruit*

*cornū*, n., *horn*

	SINGULAR	PLURAL		SINGULAR	PLURAL
<i>Nom.</i>	<i>fruct us</i>	<i>fruct ūs</i>		<i>corn ū</i>	<i>corn ūa</i>
<i>Gen.</i>	<i>fruct ūs</i>	<i>fruct uum</i>		<i>corn ūs</i>	<i>corn uum</i>
<i>Dat.</i>	<i>fruct uī (-ū)</i>	<i>fruct ibus</i>		<i>corn ū</i>	<i>corn ibus</i>
<i>Acc.</i>	<i>fruct um</i>	<i>fruct ūs</i>		<i>corn ū</i>	<i>corn ua</i>
<i>Voc.</i>	<i>fruct um</i>	<i>fruct ūs</i>		<i>corn ū</i>	<i>corn ua</i>
<i>Abl.</i>	<i>fruct ū</i>	<i>fruct ibus</i>		<i>corn ū</i>	<i>corn ibus</i>

1. Like *fructus* are declined: *lacus*, m., *lake*; *senātus*, m., *senate*; etc.

2. Like *cornū* are declined: *genū*, n., *knee*; *verū*, *spit*; etc.

3. *Domus*, f., *house*, belongs partly to the second and partly to the fourth declension.

	SINGULAR	PLURAL
<i>Nom.</i>	<i>dom us</i>	<i>dom ūs</i>
<i>Gen.</i>	<i>dom ūs, -ī</i>	<i>dom orum, -uum</i>
<i>Dat.</i>	<i>dom uī, -ō</i>	<i>dom ibus</i>
<i>Acc.</i>	<i>dom um</i>	<i>dom ōs, -ūs</i>
<i>Voc.</i>	<i>dom us</i>	<i>dom ūs</i>
<i>Abl.</i>	<i>dom ō, -ū</i>	<i>dom ibus</i>

*Domus* has also a locative form: *domī*, *at home*.

37. The other important irregularities sometimes found are:

- ī for -ūs in the genitive singular of nouns in -us, especially in early Latin: *adventī*.
- ū for -uī in the dative singular (regularly so in neuters): *senātū* (for *senātui*).
- ubus for -ibus in the dative and ablative plural of *arcus*, *artus*, *tribus*, *lacus*, *partus*, *quercus*, *verū*, and occasionally other words (though -ibus also is common in most of these words).



40. The following forms are lacking in the nouns specified:

1. the nominative singular of the nouns whose genitives are **dapis, frūgis**.
2. the nominative and genitive singular of the noun whose dative is **precī**.
3. the nominative and dative singular of the nouns whose genitives are **vicis** and **opis**.
4. the genitive and ablative singular of **nēmō**,<sup>1</sup> and all cases of the plural.
5. the genitive plural of **aes, fax, lūx, ōs** (*mouth*), **rūs, sōl, tūs**.
6. all cases, except those here given, of **dicis** (gen.); **fors, forte** (nom. and abl. sing.); **infītiās** (acc. plur.); **iussū, iniussū, pondō, nātū** (abl. sing.); **spontis, sponte** (gen. and abl. sing.); **māne** (acc. and abl. sing.).
7. all cases except the nominative and accusative singular of the following neuters: **fās, nefās, instar, nihil, opus** (*need*), **secus**.
8. all cases of the singular of **angustiae**, *narrows*; **dēliciae**, *delight*; **dīvītae**, *riches*; **īdūs**, *Ides*; **indūtiae**, *truce*; **insīdiae**, *ambush*; **minae**, *threats*; **nūptiae**, *nuptials*; **reliquiae**, *remains*; **tenebrae**, *shades of night, darkness*; **arma, -ōrum**, *arms*; **hiberna, -ōrum**, *winter quarters*; **moenia, -ium**, *walls*; and many names of towns and festivals, *e.g.* **Athēnae, Vēii, Gādēs, Megalēnsia**.

41. The following are instances of nouns variable in gender (heterogeneous nouns):

1. Masculine and neuter:

**clipeus, clipeum**, *shield*; plural, **clipeī, clipea**.

**iocus, jest**; plural, **iocī, ioca**.

**locus, place**; plural **loca, places**; **locī, passages** (in books), *topics*.

**frēnum, bridle**; plural, **frēna, frēnī**.

**rāstrum, rake**; plural, **rāstra, rāstrī**.

<sup>1</sup> Nēminis and nēmine occasionally occur, but the genitive and the ablative singular of nēmō are regularly supplied by nullius and nullō, respectively.

## 2. Neuter and feminine:

*balneum*, *bath*; plural, *baīneae*.  
*epulum*, *feast*; plural, *epulae*.

## 42. The following nouns have plurals that do not correspond in meaning with the singular:

SINGULAR	PLURAL
<i>aedēs</i> , <i>temple</i>	<i>aedēs</i> , <i>house</i>
<i>auxilium</i> , <i>help</i>	<i>auxilia</i> , <i>auxiliaries</i>
<i>bonum</i> , <i>good</i>	<i>bona</i> , <i>property</i> (cf. English "goods")
<i>carcer</i> , <i>prison</i>	<i>carcerēs</i> , <i>stalls</i>
<i>castrum</i> , <i>fort</i>	<i>castra</i> , <i>camp</i>
<i>cēra</i> , <i>wax</i>	<i>cērae</i> , <i>wax tablets</i>
<i>comitium</i> , <i>assembling place</i>	<i>comitia</i> , <i>assembly</i>
<i>cōpia</i> , <i>abundance</i>	<i>cōpiae</i> , <i>troops, supplies</i>
<i>facultās</i> , <i>opportunity</i>	<i>facultātēs</i> , <i>resources</i>
<i>finis</i> , <i>end</i>	<i>finēs</i> , <i>territory</i>
<i>fortūna</i> , <i>fortune</i>	<i>fortūnae</i> , <i>property</i>
<i>impedimentum</i> , <i>hindrance</i>	<i>impedimenta</i> , <i>baggage</i>
<i>littera</i> , <i>letter of the alphabet</i>	<i>litterae</i> , <i>epistle, literature</i>
<i>mōs</i> , <i>custom</i>	<i>mōrēs</i> , <i>character</i>
<i>pars</i> , <i>part</i>	<i>partēs</i> , <i>party, faction, rôle</i>

## 1. Noteworthy are the following peculiar uses of the plural:

a. *Scīpiōnēs*, *the Scipios*

*bonitātēs* (*bonitās*, *goodness*), *instances of goodness*; cf. English *kindnesses*.

*ōtia* (*ōtium*, *leisure*), *times of leisure*.

## b. The poets freely use the plural in the sense of the singular:

*scēptra* (plur. of *scēptrum*), *sceptre*. Compare such English plurals as "skies," the "heavens," babbling "waters," etc.

## ADJECTIVES

43. Adjectives have masculine, feminine, and neuter forms and are regularly declined like nouns of the first, second, and third declensions.

## Adjectives of the First and Second Declensions

44. These have masculine forms in -us or -er (rarely -ur); (cf. *amicus*, *puer*, *ager*, 22, 1); feminine forms in -a (cf. § 17); neuter forms in -um (cf. § 22, 2).

1. bonus, -a, -um, *good*

SINGULAR		
MASCULINE	FEMININE	NEUTER
<i>Nom.</i> bon us	bon a	bon um
<i>Gen.</i> bon ī	bon ae	bon ī
<i>Dat.</i> bon ō	bon ae	bon ō
<i>Acc.</i> bon um	bon am	bon um
<i>Voc.</i> bon e	bon a	bon um
<i>Abl.</i> bon ō	bon ā	bon ō
PLURAL		
<i>Nom.</i> bon ī	bon ae	bon a
<i>Gen.</i> bon ōrum	bon ārum	bon ōrum
<i>Dat.</i> bon īs	bon īs	bon īs
<i>Acc.</i> bon ōs	bon ās	bon a
<i>Voc.</i> bon ī	bon ae	bon a
<i>Abl.</i> bon īs	bon īs	bon īs

NOTE 1. Adjectives in -ius, -ium differ from nouns with these endings (§ 24) in forming the genitive singular in -ī (instead of -i) and the vocative of the masculine in -ie; e.g. *mediī*, *medie* (from *medius*).

NOTE 2. Adjective forms like *reliquōs* (nom.), *reliquom* correspond to *servōs* (nom.), *ōvom*, etc. (§ 21, NOTE).

2. niger, nigra, nigrum, *black*

SINGULAR		
MASCULINE	FEMININE	NEUTER
<i>Nom.</i> niger	nigr a	nigr um
<i>Gen.</i> nigr ī	nigr ae	nigr ī
<i>Dat.</i> nigr ō	nigr ae	nigr ō
<i>Acc.</i> nigr um	nigr am	nigr um
<i>Voc.</i> niger	nigr a	nigr um
<i>Abl.</i> nigr ō	nigr ā	nigr ō

	MASCULINE	PLURAL FEMININE	NEUTER
<i>Nom.</i>	nigr ī	nigr ae	nigr a
<i>Gen.</i>	nigr ōrum	nigr ārum	nigr ōrum
<i>Dat.</i>	nigr īs	nigr īs	nigr īs
<i>Acc.</i>	nigr ōs	nigr ās	nigr a
<i>Voc.</i>	nigr ī	nigr ae	nigr a
<i>Abl.</i>	nigr īs	nigr īs	nigr īs

3. miser, misera, miserum, *wretched*

	MASCULINE	SINGULAR FEMININE	NEUTER
<i>Nom.</i>	miser	miser a	miser um
<i>Gen.</i>	miser ī	miser ae	miser ī
<i>Dat.</i>	miser ō	miser ae	miser ō
<i>Acc.</i>	miser um	miser am	miser um
<i>Voc.</i>	miser	miser a	miser um
<i>Abl.</i>	miser ō	miser ā	miser ō

	MASCULINE	PLURAL FEMININE	NEUTER
<i>Nom.</i>	miser ī	miser ae	miser a
<i>Gen.</i>	miser ōrum	miser ārum	miser ōrum
<i>Dat.</i>	miser īs	miser īs	miser īs
<i>Acc.</i>	miser ōs	miser ās	miser a
<i>Voc.</i>	miser ī	miser ae	miser a
<i>Abl.</i>	miser īs	miser īs	miser īs

NOTE. Most adjectives in -er are declined like *niger*, but the following are declined like *miser*: *asper*, *lacer*, *liber*, *prōsper*, *tener*, adjectives in -fer and -ger, and often *dexter*; also *alter*, but with irregular genitive and dative (§ 45). Note *satur* (m.), *satura* (f.), *saturum* (n.).

45. The following adjectives and their compounds have (for all genders) -īus<sup>1</sup> in the genitive singular, and -ī in the dative singular:

<i>alius</i> , <i>another</i>	<i>alter</i> , <i>the other</i>
<i>ūllus</i> , <i>any</i>	<i>nūllus</i> , <i>no</i>

<sup>1</sup> In familiar speech and in poetry the genitive ending, originally -īus, was often pronounced -īus (regularly so in *alterius* and *utriusque*).



uter, *which (of two)?*(also *uterque, utervīs, uterlibet, utercumque*)*ūnus, one, alone*neuter, *neither**tōtus, whole**sōlus, alone*

## SINGULAR

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	ali us	ali a	ali ud	neuter	neutr a	neutr um
<i>Gen.</i>	al ius <sup>1</sup>	al ius <sup>1</sup>	al ius <sup>1</sup>	neutr ius	neutr ius	neutr ius
<i>Dat.</i>	ali ī <sup>2</sup>	ali ī <sup>2</sup>	ali ī	neutr ī	neutr ī	neutr ī
<i>Acc.</i>	ali um	ali am	ali ud <sup>3</sup>	neutr um	neutr am	neutr um
<i>Voc.</i> <sup>4</sup>	—	—	—	—	—	—
<i>Abl.</i>	ali ō	ali ā	ali ō	neutr ō	neutr ā	neutr ō

	MASC.	FEM.	NEUT.
<i>Nom.</i>	uterque	utr a que	utr um que
<i>Gen.</i>	utr ius que <sup>5</sup>	utr ius que <sup>5</sup>	utr ius que <sup>5</sup>
<i>Dat.</i>	utr ī que	utr ī que	utr ī que
<i>Acc.</i>	utr um que	utr am que	utr um que
<i>Voc.</i> <sup>4</sup>	—	—	—
<i>Abl.</i>	utr ō que	utr ā que	utr ō que

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	alter	alter a	alter um	sōl us	sōl a	sōl um
<i>Gen.</i>	alter ius <sup>5</sup>	alter ius <sup>5</sup>	alter ius <sup>5</sup>	sōl ius	sōl ius	sōl ius
<i>Dat.</i>	alter ī	alter ī <sup>6</sup>	alter ī	sōl ī	sōl ī	sōl ī
<i>Acc.</i>	alter um	alter am	alter um	sōl um	sōl am	sōl um
<i>Voc.</i> <sup>4</sup>	—	—	—	—	—	—
<i>Abl.</i>	alter ō	alter ā	alter ō	sōl ō	sōl ā	sōl ō

The plural of these adjectives is regular.

<sup>1</sup> *Alterius* (or *aliēnus*, -a, -um, *another's*) is commonly used for the genitive *alius* to avoid confusion with the nominative *alius*.<sup>2</sup> *Aliō* and *aliae* also occur as masculine and feminine dative, respectively, but not in the best prose.<sup>3</sup> Note the neuter in -d and compare *id, istud, illud*, § 73.<sup>4</sup> Lacking.<sup>5</sup> In familiar speech and in poetry the genitive ending, originally -ius, was often pronounced -us (regularly so in *alterius* and *utriusque*).<sup>6</sup> *Alterae* also occurs for the dative feminine.

## Adjectives of the Third Declension

46. The inflection of adjectives of the third declension differs from that of nouns of the third declension in that adjectives regularly have:

-ī in the ablative singular.

-ium in the genitive plural.

-ia in the nominative, accusative, and vocative plural of neuters.

NOTE 1. But -e in the ablative singular and -um in the genitive plural are regularly found in comparative forms<sup>1</sup> (e.g. *melior*, *better*) and in *compos*, *dives*, *particeps*, *pauper*, *princeps*, *pūbēs*, *sōspes*, *superstes*, *vetus*; and -um in the genitive plural of *celer*, *inops*, *memor*, compounds of *pēs*, and sometimes (in poetry) adjectives in -āns and -ēns. Other exceptions occasionally occur.

Comparatives, *vetus*, and a few other adjectives have -a in the neuter plural: *meliōra*, *plūra*, *vetera*. *Complūria* occurs (as well as *complūra*).

NOTE 2. Nearly all adjectives have both -is and -ēs in the accusative plural (masc. and fem.).

47. Adjectives of this declension, except those whose nominative singular masculine ends in -is or -er and comparative forms, have in the singular the same nominative ending for all genders.

1.

*atrōx*, *fierce*

SINGULAR		PLURAL	
MASC. AND FEM.	NEUT.	MASC. AND FEM.	NEUT.
<i>Nom.</i> atrōx	atrōx	atrōc ēs	atrōc ia
<i>Gen.</i> atrōc is	atrōc is	atrōc ium	atrōc ium
<i>Dat.</i> atrōc ī	atrōc ī	atrōc ibus	atrōc ibus
<i>Acc.</i> atrōc em	atrōx	atrōc is, -ēs	atrōc ia
<i>Voc.</i> atrōx	atrōx	atrōc ēs	atrōc ia
<i>Abl.</i> atrōc ī	atrōc ī	atrōc ibus	atrōc ibus

*egēns*, *needy*

<i>Nom.</i> egēns	egēns	egent ēs	egent ia
<i>Gen.</i> egent is	egent is	egent ium	egent ium

<sup>1</sup> But the genitive plural of *plūs* is *plūrium*. *Plūs* in the singular is always used as a noun and has only the nominative, genitive, and accusative cases.

MASC. AND FEM.	NEUT.	MASC. AND FEM.	NEUT.
<i>Dat.</i> egentī	egenti	egenti <b>bus</b>	egenti <b>bus</b>
<i>Acc.</i> egent <b>em</b>	egēns	egenti <b>is, -ēs</b>	egenti <b>a</b>
<i>Voc.</i> egēns	egēns	egenti <b>ēs</b>	egenti <b>a</b>
<i>Abl.</i> egentī <sup>1</sup>	egenti	egenti <b>bus</b>	egenti <b>bus</b>

a. Like *atrōx* are declined *audāx*, gen. *audācis*, *bold*; *fēlix*, gen. *fēlicis*, *happy*; etc.

b. Like *egēns* are declined *amāns*, gen. *amantis*, *loving*; *prūdēns*, gen. *prudentis*, *prudent*; etc.

2. *vetus, old*

SINGULAR		PLURAL	
MASC. AND FEM.	NEUT.	MASC. AND FEM.	NEUT.
<i>Nom.</i> vetus	vetus	veter <b>ēs</b>	veter <b>a</b> <sup>2</sup>
<i>Gen.</i> veter <b>is</b>	veter <b>is</b>	veter <b>um</b> <sup>3</sup>	veter <b>um</b>
<i>Dat.</i> veter <b>ī</b>	veter <b>ī</b>	veter <b>ibus</b>	veter <b>ibus</b>
<i>Acc.</i> veter <b>em</b>	vetus	veter <b>ēs</b>	veter <b>a</b>
<i>Voc.</i> vetus	vetus	veter <b>ēs</b>	veter <b>a</b>
<i>Abl.</i> veter <b>e</b> <sup>3</sup>	veter <b>e</b>	veter <b>ibus</b>	veter <b>ibus</b>

48. Adjectives with the nominative singular masculine ending in *-is* and comparatives (§ 51 ff.) have the same ending in the nominative singular for masculine and feminine, but a different form for the neuter.

*facilis, facile, easy*

SINGULAR		PLURAL	
MASC. AND FEM.	NEUT.	MASC. AND FEM.	NEUT.
<i>Nom.</i> facil <b>is</b>	facil <b>e</b>	facil <b>ēs</b>	facil <b>ia</b>
<i>Gen.</i> facil <b>is</b>	facil <b>is</b>	facil <b>ium</b>	facil <b>ium</b>
<i>Dat.</i> facil <b>ī</b>	facil <b>ī</b>	facil <b>ibus</b>	facil <b>ibus</b>
<i>Acc.</i> facil <b>em</b>	facil <b>e</b>	facil <b>is, -ēs</b>	facil <b>ia</b>
<i>Voc.</i> facil <b>is</b>	facil <b>e</b>	facil <b>ēs</b>	facil <b>ia</b>
<i>Abl.</i> facil <b>ī</b>	facil <b>ī</b>	facil <b>ibus</b>	facil <b>ibus</b>

<sup>1</sup> Forms in *-ēns* and *-āns* used as participles or as nouns rather than as adjectives regularly have the ablative singular in *-e*.

<sup>2</sup> For *-a* instead of *-ia* in the neuter plural see § 46, NOTE 1.

<sup>3</sup> For *-e* and *-um* (instead of *-ī* and *-ium*) see § 46, NOTE 1.

*facilior, facilius, easier*

SINGULAR		PLURAL	
MASC. AND FEM.	NEUT.	MASC. AND FEM.	NEUT.
<i>Nom.</i> facilior	facilius	faciliōrēs	faciliōr a
<i>Gen.</i> faciliōr is	faciliōr is	faciliōr um <sup>1</sup>	faciliōr um <sup>1</sup>
<i>Dat.</i> faciliōr ī	faciliōr ī	faciliōr ibus	faciliōr ibus
<i>Acc.</i> faciliōr em	facilius	faciliōrēs, -īs	faciliōr a
<i>Voc.</i> facilior	facilius	faciliōrēs	faciliōr a
<i>Abl.</i> faciliōr e (-ī) <sup>1</sup>	faciliōr e (-ī) <sup>1</sup>	faciliōr ibus	faciliōr ibus

1. Like *facilis* are declined: *similis*, *similar*; *levis*, *light*; *fortis*, *brave*; etc.

49. Adjectives with nominative masculine singular ending in *-er* have a special form in the nominative singular for each of the three genders:<sup>2</sup>

*acer, acris, acre, sharp*

SINGULAR		
MASC.	FEM.	NEUT.
<i>Nom.</i> ācer	ācr is	ācr e
<i>Gen.</i> ācr is	ācr is	ācr is
<i>Dat.</i> ācr ī	ācr ī	ācr ī
<i>Acc.</i> ācr em	ācr em	ācr e
<i>Voc.</i> ācer	ācr is	ācr e
<i>Abl.</i> ācr ī	ācr ī	ācr ī

PLURAL		
<i>Nom.</i> ācrēs	ācrēs	ācr ia
<i>Gen.</i> ācr ium	ācr ium	ācr ium
<i>Dat.</i> ācr ibus	ācr ibus	ācr ibus
<i>Acc.</i> ācr is, -ēs	ācr is, -ēs	ācr ia
<i>Voc.</i> ācrēs	ācrēs	ācr ia
<i>Abl.</i> ācr ibus	ācr ibus	ācr ibus

<sup>1</sup> For *-e* and *-um* (instead of *-ī* and *-ium*) see § 46, NOTE 1.

<sup>2</sup> Very rarely adjectives have *-er* in the nominative singular of all three genders, e.g. *über*, *fertile*.

1. Like *ācer* are declined: *alacer*, *campester*, *celeber*, *equester*, *palūster*, *pedester*, *September*, *volucer*, etc. *Celer* has genitive *celeris*, dative *celerī*, etc.

50. Some adjectives are indeclinable: e.g. *frūgī*, *thrifty* (in origin a dative meaning *for use*); *nēquam*, *worthless*; *necesse*, used only in nom. and acc. neut., *necessary*.

### Comparison of Adjectives

51. The comparative and superlative degrees of most adjectives are formed by substituting for the final *-ī* or *-is* of the genitive

*-ior* (masc. and fem.), *-ius*<sup>1</sup> (neut.) for the comparative.

*-issimus* (masc.), *-issima* (fem.), *-issimum* (neut.)<sup>2</sup> for the superlative.

POSITIVE	COMPARATIVE	SUPERLATIVE
<i>cārus</i> , <i>dear</i>	<i>cār ior</i> , <i>dearer</i>	<i>cār issimus</i> , <i>dearest</i>
<i>gravis</i> , <i>heavy</i>	<i>grav ior</i> , <i>heavier</i>	<i>grav issimus</i> , <i>heaviest</i>
<i>atrōx</i> , <i>fierce</i>	<i>atrōc ior</i> , <i>fiercer</i>	<i>atrōc issimus</i> , <i>fiercest</i>
<i>egēns</i> , <i>needy</i>	<i>egent ior</i> , <i>more needy</i>	<i>egent issimus</i> , <i>most needy</i>
( <i>maledicēns</i> , <i>abusive</i> ) <sup>3</sup>	<i>maledicent ior</i> , <i>more abusive</i>	<i>maledicent issimus</i> , <i>most abusive</i>
( <i>magnificēns</i> , <i>magnificent</i> ) <sup>3</sup>	<i>magnificent ior</i> , <i>more magnificent</i>	<i>magnificent issimus</i> , <i>most magnificent</i>
( <i>benevolēns</i> , <i>kind</i> ) <sup>3</sup>	<i>benevolent ior</i> , <i>kinder</i>	<i>benevolent issimus</i> , <i>kindest</i>
<i>potis</i> (archaic), <i>possible</i>	<i>pot ior</i> , <i>better</i>	<i>pot issimus</i> , <i>chiefest</i>

*Nēquam* (indeclinable in the positive), *worthless*, has *nēqu ior*, *nēqu issimus*.

<sup>1</sup> For the declension of comparatives see § 48.

<sup>2</sup> The superlative forms are declined like adjectives of the first and second declensions.

<sup>3</sup> In classical Latin *maledicus*, *magnificus*, and *benevolus* are regularly used in the positive instead of *maledicēns*, *magnificēns*, and *benevolēns*.

52. Six adjectives in *-ilis* form their superlatives by substituting *-limus* (instead of *-issimus*) for the *-is* of the genitive:

<i>facilis, easy</i>	<i>facilior</i>	<i>facilimus</i> <sup>1</sup>
<i>difficilis, difficult</i>	<i>difficilior</i>	<i>difficilimus</i>
<i>similis, like</i>	<i>similior</i>	<i>similimus</i>
<i>dissimilis, unlike</i>	<i>dissimilior</i>	<i>dissimilimus</i>
<i>gracilis, slender</i>	<i>gracilior</i>	<i>gracilimus</i>
<i>humilis, low</i>	<i>humilior</i>	<i>humilimus</i>

53. Adjectives in *-er* form their superlatives by adding *-rimus* to the *-er* of the nominative masculine:

<i>miser, wretched</i>	<i>miserior</i>	<i>miserimus</i>
<i>sacer, sacred</i>	———— <sup>1</sup>	<i>sacerimus</i>
<i>pulcher, beautiful</i>	<i>pulchrior</i>	<i>pulcherimus</i>
<i>celer, swift</i>	<i>celerior</i>	<i>celerimus</i>
<i>acer, sharp</i>	<i>acrior</i>	<i>acerimus</i>
<i>alacer, active</i>	<i>alacrior</i>	———— <sup>1</sup>

NOTE. *Mātūrimus* (from *mātūrus*) is sometimes used for the usual *mātūrrissimus*.

#### Irregular and Defective Comparison

54. The following adjectives present special peculiarities of comparison:

1. <i>bonus, good</i>	<i>melior</i>	<i>optimus</i>
<i>magnus, large</i>	<i>maior</i>	<i>maximus</i>
<i>malus, bad</i>	<i>peior</i>	<i>pessimus</i>
<i>multus, much</i>	( <i>plūs</i> ) <sup>2</sup>	<i>plūrimus</i>
<i>parvus, small</i>	<i>minor</i>	<i>minimus</i>
<i>iuvenis, young</i> <sup>3</sup>	<i>iūnior</i>	———— <sup>4</sup>
<i>senex, old</i>	<i>senior, older</i> (of two old men)	———— <sup>5</sup>
<i>vetus, old</i>	( <i>veterior</i> ) <sup>6</sup>	<i>veterimus</i>

<sup>1</sup> Lacking.

<sup>2</sup> Only the plural of *plūs* is used as an adjective. The form *plūs* is sometimes used as a substantive, sometimes as an adverb.

<sup>3</sup> *Iuvenis* means *in the prime of life*.

<sup>4</sup> *Minimus nātū* means *youngest* (applicable to people of any age).

<sup>5</sup> *Maximus nātū* means *oldest*, but it may be used also of young people.

<sup>6</sup> For *veterior* (archaic), *vetustior* (from *vetustus*) is commonly used.

2. <i>exterus, outside</i>	<i>exter ior, outer</i>	$\left\{ \begin{array}{l} \text{extr ēmus} \\ \text{ext imus} \end{array} \right\}$	<i>outermost</i>
<i>inferus, under</i>	<i>infer ior, lower</i>	$\left\{ \begin{array}{l} \text{inf imus} \\ \text{i mus} \end{array} \right\}$	<i>lowest</i>
<i>posterus, following</i>	<i>poster ior, later</i>	$\left\{ \begin{array}{l} \text{postr ēmus} \\ \text{post umus} \end{array} \right\}$	<i>last</i> <i>last-born</i>
<i>superus, upper</i>	<i>super ior, higher</i>	$\left\{ \begin{array}{l} \text{supr ēmus} \\ \text{sum mus} \end{array} \right\}$	<i>highest</i>
_____ <sup>1</sup>	<i>citer ior, hither</i>	<i>cit imus, hithermost</i>	
_____ <sup>1</sup>	<i>inter ior, inner</i>	<i>int imus, inmost</i>	
_____ <sup>1</sup>	<i>ulter ior, farther</i>	<i>ult imus, farthest, last</i>	
_____ <sup>1</sup>	<i>pr ior, former</i>	<i>pr imus, first</i>	
_____ <sup>1</sup>	<i>prop ior, nearer</i>	<i>prox imus, nearest, next</i>	
_____ <sup>1</sup>	<i>dēter ior, inferior</i>	<i>dēter rimus, worst</i>	
<i>novus, new</i>	_____	<i>nov issimus, last</i>	
<i>fidus, faithful</i>	_____	<i>fid issimus, most faith- ful</i>	

55. Some adjectives, notably those in *-eus*, *-ius*, *-uus* (except those in *-quus*) form the comparative and superlative degrees by using *magis*, *more*, and *maximē*, *most*;<sup>2</sup> e.g. *idōneus*, *necessārius*, *arduus*:

*idōneus*, *suitable*, *magis idōneus*, *more suitable*, *maximē idōneus*, *most suitable*.

56. The comparative ending often means *rather* or *too*; the superlative often means *very*.

*altus*, *high*, *altior*, *rather or too high*, *altissimus*, *very high*.

<sup>1</sup> The positive form of these adjectives is lacking but kindred adverbs and prepositions occur; *citrā*, *on this side*; *intrā*, *inside*; *ultrā*, *beyond*; *prae*, *before*; *prope*, *near*; *dē*, *down*.

<sup>2</sup> *Piissimus* (from *pius*, *loyal*, *devoted*) is common in post-Augustan Latin but is not sanctioned by Cicero. *Magis* and *maximē* are sometimes used with adjectives that admit of the regular method of comparison.

## ADVERBS

57. Most adverbs are formed from adjectives by substituting

1. *-ē* for the final *-i* of the genitive singular masculine of those of the first and second declensions:

*altē*, *loftily*; *miserē*, *wretchedly*; *pulchrē*, *beautifully*; from *altus*, *miser*, *pulcher*.

EXCEPTION: *malē*, from *malus*; cf. *benē*.

2. *-iter*, *-ter*, or *-er*<sup>1</sup> for the final *-is* of the genitive singular of those of the third declension:<sup>2</sup>

*fēliciter*, *happily*; *audācter*, *boldly*; *sapienter*, *wisely*; from *fēlix*, *audāx*, *sapiēns*.

58. Other adverbial endings are

*-ā*, *-ō* (*-ō*):<sup>3</sup> *eā*, *postea*, *dextrā*, *tūtō*, *multō*, *primō*, *modō*.  
*-am*, *-ās*, *-um*, *-tim* (*-sim*), *-ē*:<sup>4</sup> *palam*, *forās*, *multum*,  
*partim*, *facile*.  
*-ic*:<sup>5</sup> *hic*, *illic*, *istic*.

other terminations in a few cases: *antiquitus*, *ibi*, *tandem*.

1. The adverbs of negation are:

- a. with imperatives and with the volitive and the optative subjunctives, and in *nē* . . . *quidem*, regardless of mood, regularly *nē* (see § 278).
- b. with all other expressions, regularly *nōn*; occasionally *haud*, *haut*, *hau*, *not*; *minimē*, *by no means*.

<sup>1</sup> Regularly *-er* in adverbs from adjectives in *-ns*: similarly, *collerter* (from *sollers*, *sollert-is*).

<sup>2</sup> Compare *aliter*, *firmiter*, *hūmāniter*, *largiter* (from adjectives of the second declension): *nēquiter* (from *nēquam*).

<sup>3</sup> Originally ablatives.

<sup>4</sup> Originally accusatives.

<sup>5</sup> Originally locatives.



## Comparison of Adverbs

59. 1. The comparative of an adverb is identical in form with the accusative singular neuter of the comparative of the corresponding adjective.

2. The superlative is formed by substituting *-ē* for the final *-us* of the superlative of the corresponding adjective.

<i>cārē</i> , <i>dearly</i>	<i>cār ius</i> , <i>more dearly</i>	<i>cār issimē</i> , <i>most dearly</i>
<i>ācritēr</i> , <i>fiercely</i>	<i>ācr ius</i> , <i>more fiercely</i>	<i>ācer rimē</i> , <i>most fiercely</i>
<i>facile</i> , <i>easily</i>	<i>facil ius</i> , <i>more easily</i>	<i>facil limē</i> , <i>most easily</i>
<i>bene</i> , <i>well</i>	<i>mel ius</i> , <i>better</i>	<i>opt imē</i> , <i>best</i>
<i>male</i> , <i>badly</i>	<i>pe ius</i> , <i>worse</i>	<i>pess imē</i> , <i>worst</i>
<i>parum</i> , <i>little</i>	<i>min us</i> , <i>less</i>	<i>min imē</i> , <i>least</i>
<i>mātūrē</i> , <i>early</i>	<i>mātūr ius</i> , <i>earlier</i>	<i>{ mātūr rimē mātūr issimē }</i> <i>earliest</i>
<i>nēquiter</i> , <i>worthlessly</i>	<i>nēqu ius</i> , <i>more worthlessly</i>	<i>nēqu issimē</i> , <i>most worthlessly</i>
<i>prope</i> , <i>nearly</i>	<i>prop ius</i> , <i>more nearly</i>	<i>prox imē</i> , <i>most nearly</i>

Note also the following:

<i>saepe</i> , <i>often</i>	<i>saep ius</i> , <i>more often</i>	<i>saep issimē</i> , <i>most often</i>
<i>nūper</i> , <i>recently</i>	_____ <sup>1</sup>	<i>nūper rimē</i> , <i>most recently</i>
<i>tempere</i> , <i>seasonably</i>	<i>temper ius</i> , <i>more seasonably</i>	_____ <sup>1</sup>
<i>magnopere</i> , <i>{ greatly much }</i>	<i>mag is</i> , <i>more</i>	<i>max imē</i> , <i>most</i>
<i>multum</i> , <i>much</i>	<i>plūs</i> , <i>more</i>	<i>plūr imum</i> , <i>most</i>
<i>diū</i> , <i>long</i>	<i>diūt ius</i> , <i>longer</i>	<i>diūt issimē</i> , <i>longest</i>
_____ <sup>1</sup>	<i>pot ius</i> , <i>rather</i>	<i>pot issimum</i> , <i>especially</i>
_____ <sup>1</sup>	<i>pr ius</i> , <i>before</i>	<i>pr imum</i> , <i>first</i>
<i>secus</i> , <i>otherwise</i>	_____ <sup>2</sup>	_____ <sup>1</sup>

<sup>1</sup> Lacking.

<sup>2</sup> *Sētius*, *less*, is often regarded as the comparative of *secus*, but the two words are probably not etymologically related.

## TABLE OF NUMERALS

CARDINALS	ORDINALS	DISTRIBUTIVES	ADVERBS
1. ūnus	primus	singuli	semel
2. duo	secundus	binī	bis
3. trēs	tertius	ternī (trinī)	ter
4. quattuor	quārtus	quaternī	quater
5. quinque	quintus	quinī	quinquiēs
6. sex	sextus	sēnī	sexiēs
7. septem	septimus	septēnī	septiēs
8. octō	octāvus	octōnī	octiēs
9. novem	nōnus	novēnī	noviēs
10. decem	decimus	dēnī	deciēs
11. undecim	ūndecimus	ūndēnī	ūndeciēs
12. duodecim	duodecim	duodēnī	duodeciēs
13. tredecim	tertius decimus	ternī dēnī	terdeciēs
14. quattuordecim	quārtus decimus	quaternī dēnī	quaterdeciēs
15. quindecim	quintus decimus	quinī dēnī	quinquiēs deciēs
16. sēdecim	sextus decimus	sēnī dēnī	sexiēs deciēs
17. septendecim	septimus decimus	septēnī dēnī	septiēs deciēs
18. duodēviginti	duodēvicēsimus	duodēvicēnī	octiēs deciēs
19. ūndēviginti	ūndēvicēsimus	ūndēvicēnī	noviēs deciēs
20. viginti	vicēsimus	vicēnī	viciēs
21. viginti ūnus or ūnus et viginti	vicēsimus primus or ūnus et vicēsimus	vicēnī singulī or singulī et vicēnī	viciēs semel or semel et viciēs
22. viginti duo or duo et viginti	vicēsimus secundus or alter et vicēsimus	vicēnī binī or binī et vicēnī	viciēs bis or bis et viciēs
30. trigintā	tricēsimus	tricēnī	triciēs
40. quadrāgintā	quadrāgēsimus	quadrāgēnī	quadrāgiēs
50. quinquāgintā	quinquāgēsimus	quinquāgēnī	quinquāgiēs
60. sexāgintā	sexāgēsimus	sexāgēnī	sexāgiēs
70. septuāgintā	septuāgēsimus	septuāgēnī	septuāgiēs
80. octōgintā	octōgēsimus	octōgēnī	octōgiēs
90. nōnāgintā	nōnāgēsimus	nōnāgēnī	nōnāgiēs
100. centum	centēsimus	centēnī	centiēs
101. centum ūnus or centum et ūnus	centēsimus primus or centēsimus et primus	centēnī singulī or centēnī et singulī	centiēs semel or centiēs et semel
120. centum viginti or centum et viginti	centēsimus vicēsimus	centēnī (et) vicēnī	centiēs viciēs
121. centum viginti ūnus	centēsimus vicēsimus primus	centēnī vicēnī singulī	centiēs viciēs semel
200. ducenti	ducentēsimus	ducentī	ducentiēs
300. trecenti	trecentēsimus	trecentī	trecentiēs
400. quadringenti	quadringentēsimus	quadringēnī	quadringentiēs
500. quingenti	quingentēsimus	quingēnī	quingentiēs
600. sescenti	sescentēsimus	sescentī	sescentiēs
700. septingenti	septingentēsimus	septingēnī	septingentiēs
800. octingenti	octingentēsimus	octingēnī	octingentiēs
900. nōngenti	nōngentēsimus	nōngēnī	nōngentiēs
1000. mille	millēsimus	singula millia	milliēs
2000. duo millia	bis millēsimus	binā millia	bis milliēs
10,000. decem millia	deciēs millēsimus	dēna millia	deciēs milliēs
100,000. centum millia	centiēs millēsimus	centēna millia	centiēs milliēs
1,000,000. deciēs centēna millia	deciēs centiēs millēsimus	deciēs centēna millia	deciēs centiēs milliēs

NOTE. The endings -ēsimus and -iēs are often spelled -ēnsimus and -iēns.

## NUMERALS

60. 1. Numeral adjectives may be divided into the following classes:

- a. Cardinals, indicating *how many*: *ūnus*, *one*; *duo*, *two*; etc.
- b. Ordinals, indicating *the position in a series*: *primus*, *first*; *secundus*, *second*; etc.
- c. Distributives, indicating *how many each*: *singulī*, *one each*, *one by one*; *bīnī*, *two each*,<sup>1</sup> *two by two*; etc.

2. Numeral adverbs indicate *how many times*: *semel*, *once*; *bis*, *twice*; etc.

61. The different classes of numerals may be seen in the Table of Numerals on the opposite page.

62. 1. Ordinals are declined like *bonus*; distributives, like the plural of *bonus*, but usually with *-um* instead of *-orum* in the genitive plural (masculine and neuter). *Singulī*, however, regularly has *singulōrum*.

2. Cardinals are indeclinable, except *ūnus*, *duo*, *trēs*, the hundreds above *centum*, and the plural *mīllia*, which are declined as follows:

*ūnus*, *-a*, *-um*, like *sōlus* (§ 45).

	M.	F.	N.	M. AND F.	N.
<i>Nom.</i>	<i>du ō</i> <sup>2</sup>	<i>du ae</i>	<i>du ō</i>	<i>tr ēs</i>	<i>tria</i>
<i>Gen.</i>	<i>du ōrum</i>	<i>du ārum</i>	<i>du ōrum</i>	<i>tr ium</i>	<i>tr ium</i>
<i>Dat.</i>	<i>du ōbus</i>	<i>du ābus</i>	<i>du ōbus</i>	<i>tr ibus</i>	<i>tr ibus</i>
<i>Acc.</i>	<i>du ōs (du o)</i>	<i>du ās</i>	<i>du o</i>	<i>tr ēs (tr is)</i>	<i>tria</i>
<i>Abl.</i>	<i>du ōbus</i>	<i>du ābus</i>	<i>du ōbus</i>	<i>tr ibus</i>	<i>tr ibus</i>

Like *duo* is declined *ambō*,<sup>2</sup> *ambae*, *ambō*, *both*, except that it retains its original long *-ō*.

<sup>1</sup> Hence the use in multiplication; *bis bīna*, *twice two*, lit. *two times, two each time*.

<sup>2</sup> *Duo* and *ambō* are remnants of a dual number (otherwise lost in Latin).

Ducentī, -ae, -a, trecentī, -ae, -a, etc., are declined like the plural of bonus, but sometimes with -um instead of -ōrum in the genitive plural masculine and neuter.

Mille is an indeclinable adjective in the singular, a substantive in the plural.<sup>1</sup>

	SINGULAR	PLURAL
Nom.	mille	millia <sup>2</sup>
Gen.	mille	millium
Dat.	mille	millibus
Acc.	mille	millia
Abl.	mille	millibus

63. The ancient Romans used the following system of notation:

1	I	15	XV	100	C
2	II	16	XVI	200	CC
3	III	17	XVII	300	CCC
4	IIII <sup>3</sup> (IV)	18	XVIII	400	CCCC
5	V <sup>4</sup>	19	XVIII <sup>3</sup> (XIX)	500	D <sup>4</sup>
6	VI	20	XX	600	DC
7	VII	21	XXI	700	DCC
8	VIII	22	XXII	800	DCCC
9	VIII <sup>3</sup> (IX)	30	XXX	900	DCCCC
10	X	40	XXXX <sup>3</sup> (XL)	1000	CIO, <sup>4</sup> later M <sup>4</sup>
11	XI	50	L	2000	CIOCIO, later MM
12	XII	60	LX		
13	XIII	70	LXX	10,000	X̄
14	XIII <sup>3</sup> (XIV)	80	LXXX	100,000	C̄
		90	LXXX <sup>3</sup> (XC)	1,000,000	X̄

<sup>1</sup> Hence the *genitive of the whole* (§ 156) is used with millia, while mille is ordinarily an adjective agreeing with its noun, e.g. duo millia hominum, but mille hominēs.

<sup>2</sup> After the Augustan period the plural of mille was spelled with only one I, milia.

<sup>3</sup> The Romans used IIII, VIIII, XIIII, XVIIII, XXXX, LXXXX, etc., more commonly than IV, IX, XIV, etc.

<sup>4</sup> The character CIO was originally used for 1000. This developed into M, then into M. Half of the CIO, viz. IO developed into D, 500. The character V was merely the upper half of X.

64. The rules for the use or omission of the conjunction with numerals are the same as those for corresponding expressions in English:

From 21 to 99:

*vīginti quīque, twenty-five*

or

*quīque et vīginti, five and twenty*

or rarely

*vīginti et quīque, twenty and five.*

Over 100:

*ducenti quīque, two hundred five*

or

*ducenti et quīque, two hundred and five.*

65. Latin, however, differs from English in not allowing the conjunction above 100, if the number added to the hundreds, thousands, etc., consists of more than one word:

*ducenti vīginti quīque, two hundred twenty-five*

but not

*ducenti et vīginti quīque, two hundred and twenty-five.*

66. Distributives are used in the sense of cardinals with nouns that are plural in form but singular in meaning<sup>1</sup> (sometimes, in poetry, with other nouns):

*bīna castra, two camps.*

67. In expressing fractions, numerals are used with *pars* or *partēs* understood:

*duae quītae (partēs), two fifths.*

If the numerator is only one less than the denominator, the *partēs* is expressed and the ordinal omitted:

*duae partēs (= duae tertiæ partēs), two thirds.*

*trēs partēs (= trēs quārtæ partēs), three fourths.*

*quattuor partēs (= quattuor quītae partēs), four fifths.*

<sup>1</sup> But *ūni* and *trīni* are used in such cases instead of *singulī* and *ternī*.

68. A numeral adverb (modifying *centēna millia* understood) is often used with a genitive:

*decies sestertium* (= *decies centēna millia sestertium*).  
1,000,000 *sesterces*, lit. *ten times (a hundred thousand) of sesterces*.

### PRONOUNS

69. The different classes of pronouns are: personal, reflexive, possessive, demonstrative, intensive, relative, interrogative, and indefinite.

#### Personal Pronouns

70. The personal pronouns are declined as follows: <sup>1</sup>

FIRST PERSON		SECOND PERSON	
SINGULAR	PLURAL	SINGULAR	PLURAL
Nom. <i>ego, I</i>	<i>nōs, we</i>	<i>tū, thou, you</i>	<i>vōs, you</i>
Gen. <i>mei, of me</i>	<i>nostrum }<sup>2</sup> of us</i> <i>nostrī }</i>	<i>tui, of thee, of you</i>	<i>vestrum }<sup>5</sup> of you</i> <i>vestrī }</i>
Dat. <i>mihi</i> <sup>2</sup>	<i>nōbīs</i>	<i>tibi</i> <sup>6</sup>	<i>vōbīs</i>
Acc. <i>mē</i> <sup>3</sup>	<i>nōs</i>	<i>tē</i> <sup>3</sup>	<i>vōs</i>
Voc. — <sup>4</sup>	—	<i>tū</i>	<i>vōs</i>
Abl. <i>mē</i> <sup>3</sup>	<i>nōbīs</i>	<i>tē</i> <sup>3</sup>	<i>vōbīs</i>

#### THIRD PERSON

Supplied by the  
demonstrative pronoun  
*is, he; ea, she; id, it*  
(See § 73, 4.)

<sup>1</sup> From the nature of their meaning most of the personal pronouns lack the vocative case.

<sup>2</sup> *Mi* and *mihi* are found in poetry for *mihi*.

<sup>3</sup> *Mēd* and *tēd* occur for *mē* and *tē* in early Latin.

<sup>4</sup> Lacking.

<sup>5</sup> For the difference in use between *nostrum*, *vestrum* and *nostrī*, *vestrī* see § 229, 2. *Vostrum*, *vostrī* occur for *vestrum*, *vestrī*.

<sup>6</sup> Sometimes *tibi* in poetry.



## Possessive Pronouns (Adjectives)

72. These possessive pronominal adjectives are:

FIRST PERSON	SECOND PERSON	THIRD PERSON	THIRD PERSON REFLEXIVE
<b>meus</b> , <i>my</i>	<b>tuus</b> , <i>thy, your</i>	(Supplied by the genitives of <b>is</b> , <b>ea</b> , <b>id</b> , § 73, 4.)	<b>suus</b> , <i>his, her, its, their</i>
<b>noster</b> , <i>our</i>	<b>vester</b> , <sup>1</sup> <i>your</i>		For uses of <b>suus</b> , see § 234.
		<b>eius</b> , <i>his, her, its, of that one, of him, of her, of it</i>	
		<b>eōrum</b> } <i>their, of those,</i>	
		<b>eārum</b> } <i>of them</i>	

**Meus**, **tuus**, **suus** are declined like **bonus**, except that the vocative singular masculine of **meus** is **mī**; **noster** and **vester**, like **niger**.<sup>2</sup>

1. For emphasis **-pte** (= *own*) is sometimes appended to the ablative singular of possessives: **suōpte corpore**, *by his own body*.

For the use of possessive pronouns, see § 230.

## Demonstrative Pronouns

73. The demonstrative pronouns point out something:

**hic**, *this* (near me)

**iste**, *that* (near you)

**ille**, *that* (yonder)

**is**, a weak *that*, or a weak *this* (cf. its use as a personal pronoun, § 70)

**īdem**, *the same*

<sup>1</sup> Sometimes written **voster** in early and late Latin

<sup>2</sup> Nominative, **noster**, **nostra**, **nostrum**: genitive **nostrī**, **nostrae**, **nostrī**, etc.



They are declined as follows:

SINGULAR			PLURAL		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
1. <i>Nom.</i> hic <sup>1</sup>	haec	hoc	hī	hae	haec
<i>Gen.</i> huius	huius	huius	hōrum	hārum	hōrum
<i>Dat.</i> huic	huic	huic	hīs	hīs	hīs
<i>Acc.</i> hunc	hanc	hoc	hōs	hās	haec
<i>Abl.</i> hōc	hāc	hōc	hīs	hīs	hīs
2. <i>Nom.</i> iste <sup>2</sup>	ista <sup>2</sup>	istud <sup>2</sup>	istī	istae	ista <sup>2</sup>
<i>Gen.</i> istius	istius	istius	istōrum	istārum	istōrum
<i>Dat.</i> istī	istī	istī	istīs	istīs	istīs
<i>Acc.</i> istum	istam	istud	istōs	istās	ista
<i>Abl.</i> istō	istā	istō	istīs	istīs	istīs
3. <i>Ille</i> <sup>3</sup> is declined like <i>iste</i> .					
4. <i>Nom.</i> is	ea	id	eī, ī (ī)	eae	ea
<i>Gen.</i> eius	eius	eius	eōrum	eārum	eōrum
<i>Dat.</i> eī <sup>4</sup>	eī <sup>4</sup>	eī <sup>4</sup>	eīs <sup>5</sup>	eīs <sup>5</sup>	eīs <sup>5</sup>
<i>Acc.</i> eum	eam	id	eōs	eās	ea
<i>Abl.</i> eō	eā	eō	eīs <sup>5</sup>	eīs <sup>5</sup>	eīs <sup>5</sup>
5. <i>Nom.</i> idem	eadem	idem	eīdem <sup>6</sup>	eaedem	eadem
<i>Gen.</i> eiusdem	eiusdem	eiusdem	eōrundem	eārundem	eōrundem
<i>Dat.</i> eidem	eidem	eidem	eīsdem <sup>7</sup>	eīsdem <sup>7</sup>	eīsdem <sup>7</sup>
<i>Acc.</i> eundem	eandem	idem	eōsdem	eāsdem	eadem
<i>Abl.</i> eōdem	eādem	eōdem	eīsdem <sup>7</sup>	eīsdem <sup>7</sup>	eīsdem <sup>7</sup>

For the use of demonstrative pronouns, see § 240.

<sup>1</sup> Regularly *hic* in early Latin. The original form was *hice* and such forms as *huiusce*, *hōsce*, *hīsce*, are common. Cf. *haecine*, *huncine*, etc. (originally *haece-ne*, *hunce-ne*, etc.). *Hōius*, *hoic*, *hīsce* (nom. plur. masc.) are archaic for *huius*, *huic*, *hī*, respectively.

<sup>2</sup> *Istic*, *istaec*, *istuc* occur for *iste*, *ista*, *istud*: also *illic*, *illaec*, *illuc* (gen. *illiusce*) for *ille*, *illa*, *illud*.

<sup>3</sup> *Olle* occurs for *ille*.

<sup>5</sup> Also *īis* and *is*.

<sup>4</sup> Sometimes also *eī*, *ei*.

<sup>6</sup> Also *īdem* and *īdem*.

<sup>7</sup> Also *īisdem* and *īsdem*.

## The Intensive Pronoun

74. The intensive pronoun is *ipse*, *myself*, *yourself*, *himself*, etc. It is regularly in apposition (§ 242) with some noun or pronoun (expressed or understood) and must be carefully distinguished in use from the reflexive pronouns. It is declined as follows:

	SINGULAR			PLURAL		
	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i>	ipse <sup>1</sup>	ipsa	ipsum	ipsī	ipsae	ipsa
<i>Gen.</i>	ipsius	ipsius	ipsius	ipsōrum	ipsārum	ipsōrum
<i>Dat.</i>	ipsī	ipsī	ipsī	ipsis	ipsis	ipsis
<i>Acc.</i>	ipsum	ipsam	ipsum	ipsōs	ipsās	ipsa
<i>Abl.</i>	ipsō	ipsā	ipsō	ipsis	ipsis	ipsis

For the use of *ipse*, see § 242.

## Relative Pronouns

75. The relative pronouns are:

<i>quī</i> , <i>who</i> , <i>which</i>	} <i>whoever</i>
<i>quicumque</i>	
<i>quisquis</i>	
<i>uter</i>	} <i>whichever</i> (of two)
<i>utercumque</i>	

1. *Quī* is declined as follows:

SINGULAR			PLURAL		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
<i>Nom.</i> quī	quae	quod	quī	quae	quae
<i>Gen.</i> cuius <sup>2</sup>	cuius <sup>2</sup>	cuius <sup>2</sup>	quōrum	quārum	quōrum
<i>Dat.</i> cui <sup>2</sup>	cui <sup>2</sup>	cui <sup>2</sup>	quibus <sup>4</sup>	quibus <sup>4</sup>	quibus <sup>4</sup>
<i>Acc.</i> quem	quam	quod	quōs	quās	quae
<i>Abl.</i> quō <sup>3</sup>	quā <sup>3</sup>	quō <sup>3</sup>	quibus <sup>4</sup>	quibus <sup>4</sup>	quibus <sup>4</sup>

<sup>1</sup> *Ipsus* (for *ipse*) occurs in early Latin.

<sup>2</sup> *Quoius*, *quoi* are earlier forms of *cuius*, *cui*.

<sup>3</sup> *Quī* (abl.) is used for *quō* or *quā* in *quicum*, *with whom*.

<sup>4</sup> Occasionally *quīs*.

2. The *quī* in *quicumque*, *whoever*, is declined like *quī* (above), the *-cumque* remaining unchanged:

	MASC.	FEM.	NEUT.
<i>Nom.</i>	<i>quicumque</i>	<i>quaecumque</i>	<i>quodcumque</i>
<i>Gen.</i>	<i>cuiuscumque</i>	<i>cuiuscumque</i>	<i>cuiuscumque</i>
	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

3. Each *quis* in *quisquis*, *whoever*, is declined like the interrogative *quis* (§ 76, 1):

	MASC.	FEM.	NEUT.
<i>Nom.</i>	<i>quisquis</i>	<i>quisquis</i>	<i>quidquid</i> (or <i>quicquid</i> )
<i>Gen.</i>	<i>cuiuscuius</i>	<i>cuiuscuius</i>	<i>cuiuscuius</i>
	<i>etc.</i>	<i>etc.</i>	<i>etc.</i>

4. *Uter* (also the *uter* in *utercumque*), *whichever* (of two), is declined like *neuter* (§ 45).

### Interrogative Pronouns

76. The interrogative pronouns are:

*quis*, *who?* (usually used substantively): *quis es*, *who are you?*  
*quī*, *what? what sort of?* (usually adjectival, modifying a noun):  
*quī homō*, *what man?*  
*uter*, *which* (of two)?

1. *Quis* and *quī* are declined like the relative *quī*, except that *quis* in the singular has

	MASC.	FEM.	NEUT.
<i>Nom.</i>	<i>quis</i>	<i>quis</i>	<i>quid</i>
<i>Acc.</i>		<i>quem</i>	<i>quid</i>

An ablative form *quī* (cf. *quicum*, *with whom*, § 75, 1, footnote 3) is used as an interrogative adverb meaning *how? why?*

2. *Uter*, *which* (of two)? is declined like *neuter* (§ 45.)

*Quis* asks for the name, even in its (rare) use as an adjective: *quis homō*, *what man? who?*

*Quisnam* and *quīnam* differ from *quis* and *quī* much as *who (what) in the world?* differs from *who (what)?*

## Indefinite Pronouns

77. Indefinite pronouns have the various meanings seen in the list below:

SUBSTANTIVES	ADJECTIVES
aliquis <sup>1</sup> } <i>some one</i>	aliqui } <i>some</i>
quispiam } <i>some one</i>	quispiam } <i>some</i>
nesciō quis, <i>some one or other</i> (see § 6, I, g)	nesciō quī, <i>some—or other</i>
quis <sup>1</sup>	quī <sup>2</sup>
quisquam <sup>3</sup> } <i>any one</i>	quisquam <sup>3</sup> } <i>any</i>
ecquis <sup>4</sup> } <i>any one</i>	ecquī <sup>4</sup> } <i>any</i>
quisque, <sup>5</sup> <i>each</i>	quisque, <i>each</i>
quīvis } <i>any one you please</i>	quīvis } <i>any you please</i>
quīlibet } <i>any one you please</i>	quīlibet } <i>any you please</i>
quīdam, <i>a certain person</i>	quīdam, <i>a certain</i>
uterque, <i>each (of two)</i>	uterque, <i>each (of two)</i>
utervīs } <i>either one (of the two)</i>	utervīs } <i>either (of the two) you</i>
uterlibet } <i>you please</i>	uterlibet } <i>please</i>
alteruter, <i>the one or the other</i>	alteruter, <i>the one or the other</i>

78. In each of these pronouns, the *quis* or the *quī* (wherever it occurs) is declined as follows:

1. if the pronoun is used substantively, like the interrogative (masculine and feminine *quis*, neuter *quid*) except the following nominative singulars:

MASC.	FEM.
quīvis	quaevis
quīlibet	quaelibet
quīdam	quaedam

<sup>1</sup> Sometimes an adjective.

<sup>2</sup> Sometimes used substantively after *sī*, *nisi*, *nē*, *num*.

<sup>3</sup> Lacks the plural.

<sup>4</sup> Regularly confined to interrogations (see § 248).

<sup>5</sup> In *ūnusquisque*, *each one*, *ūnus* and *quisque* are each declined; *Gen. ūnuscuiusque*. *Dat. ūnīcuique*, etc.

2. if the pronoun is used adjectively, like the relative (masculine *quī*, feminine *quae*, neuter *quod*) except the following nominative and accusative forms:

		SINGULAR			PLURAL
		MASC.	FEM.	NEUT.	NEUT.
Nom.	{		aliqua		aliqua
			qua (or quae)		qua (or quae)
		quisquam	quisquam	quidquam <sup>1</sup>	
Acc.	{		ecqua (or ecquae)		
		quisque			
			quemquam	quidquam <sup>1</sup>	aliqua qua (or quae)

a. The other part of the word, if any, remains unchanged, thus:

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. aliquis	aliquis	aliquis	aliquid	aliquī	aliqua	aliquod
G. alicuius	alicuius	alicuius	alicuius	alicuius	alicuius	alicuius
D. alicui	alicui	alicui	alicui	alicui	alicui	alicui
	etc.			etc.		

N. quispiam	quispiam	quidpiam	quispiam	quae-piam	quodpiam
G. cuiuspiam	cuiuspiam	cuiuspiam	cuiuspiam	cuiuspiam	cuiuspiam
D. cui-piam	cui-piam	cui-piam	cui-piam	cui-piam	cui-piam
	etc.			etc.	

b. *Quidam* changes *-m-* to *-n-* in accusatives and genitives before the *-dam*: *quendam*, *quandam*, *quōrundum*, *quārundam*.

c. *Uter* in the above compounds is declined like *uter* used separately (§ 45), the other part of the word remaining unchanged: *utriusque*, *utrique*, etc.; *alterutrius*,<sup>2</sup> *alterutri*, etc.

<sup>1</sup> Also spelled *quicquam*.

<sup>2</sup> *Alter* in *alteruter* is also sometimes declined.

## VERBS AND THEIR CONJUGATION

79. Verbs vary in form according to Voice, Mood, Tense, Number and Person. They have

1. Two Voices: Active, Passive.<sup>1</sup>
2. Three Moods: Indicative, Subjunctive, Imperative.
3. Six Tenses: Present, Imperfect, Future, Perfect, Pluperfect, Future Perfect.<sup>2</sup>
4. Two Numbers: Singular, Plural.
5. Three Persons: First, Second, Third.

80. Included in conjugation, besides the verb proper, are the following forms that partake of the nature partly of verbs, partly of nouns and adjectives:<sup>3</sup>

1. **Infinitive**,<sup>4</sup> used (like a noun) in certain case constructions (§ 305), but (like a verb) having tenses and voices, and capable of taking an object and adverbial modifiers.
2. **Gerund**, declined (like a noun), but (like a verb) capable of taking an object and adverbial modifiers.
3. **Supine**, having (like a noun) an accusative and an ablative case, but (like a verb) capable of taking an object and adverbial modifiers.
4. **Participle**, declined and modifying nouns (like an adjective), but (like a verb) having tenses and voices and capable of taking an object and adverbial modifiers.

## Stems and Principal Parts

81. A verb has three stems,<sup>5</sup> **present**, **perfect**, and **participial**, from which all the various forms of the verb are derived.<sup>6</sup>

<sup>1</sup> For the passive form used like the Greek middle voice, see § 175, 1.

<sup>2</sup> The subjunctive has no future or future perfect. The imperative has only present and future.

<sup>3</sup> The term *finite verb* excludes these forms.

<sup>4</sup> The infinitive was originally a case form of a noun.

<sup>5</sup> Stems in turn are developed from a fundamental part common to all forms of the verb (see Appendix C).

<sup>6</sup> But see page 51, footnote 2.

The principal parts of a verb are certain forms which together show all three of the stems and therefore the complete conjugation of the verb. They are the

present indicative<sup>1</sup> } showing the present stem and the conjugation to which the verb belongs.  
 present infinitive }

perfect indicative,<sup>1</sup> showing the perfect stem.

perfect passive participle (or supine,<sup>2</sup> identical in form with the neuter of the perfect passive participle), showing the participial stem.

The forms derived from each of the three stems are shown in the following table:

82. EXAMPLES OF PRINCIPAL PARTS AND THE STEMS SHOWN BY THEM THE FORMS DERIVED FROM THE VARIOUS STEMS

amō, <sup>3</sup> amāre	(Present Stem, amā-)	Present Indicative Imperfect Indicative Future Indicative	Active and Passive
moneō, <sup>3</sup> monēre	( „ monē-)	Present Subjunctive Imperfect Subjunctive	
regō, <sup>3</sup> regere	( „ rege-) <sup>4</sup>	Imperative Present Infinitive	
audiō, <sup>3</sup> audire	( „ audī-)	Present Participle Gerund Gerundive	
amāvī	(Perfect Stem, amāv-)	Perfect Indicative Pluperfect Indicative	Active
monuī	( „ monu-)	Future Perfect Indicative	
rēxī	( „ rēx-)	Perfect Subjunctive	
audīvī	( „ audīv-)	Pluperfect Subjunctive Perfect Infinitive	

<sup>1</sup> First person singular active.

<sup>2</sup> If a verb lacks both the perfect passive participle and the supine, the future active participle is given as one of the principal parts to show the participial stem.

<sup>3</sup> For the numerous variations in the final vowel of the stem before the personal endings, see Appendix C.

<sup>4</sup> The final vowel of the stem varies; cf. regit, regunt, reget. See Appendix C.

EXAMPLES OF PRINCIPAL  
PARTS AND THE STEMS  
SHOWN BY THEM—(Cont.)

THE FORMS DERIVED FROM  
THE VARIOUS STEMS—(Cont.)

amātum	(Participial Stem, amāt-)	Fut. Infin., Active and Passive <sup>1</sup>	} Passive
		Fut. Participle, Active <sup>2</sup>	
		Supine	
monitum	( „ monit-)	Perfect Indicative	
		Pluperfect Indicative	
rēctum	( „ rēct-)	Fut. Perf. Indicative	
		Perfect Subjunctive	
audītum	( „ audīt-)	Pluperf. Subjunctive	
		Perfect Infinitive	
		Perfect Participle	

83. There are four regular conjugations, each conveniently designated by the ending of its present infinitive, thus:

CONJUGATION	INFINITIVE ENDING
First	-āre
Second	-ēre
Third	-ĕre
Fourth	-īre

#### CONJUGATION OF SUM

84. This verb properly belongs among the irregular verbs (§§ 100-109), but its inflection is given here on account of its use in the passive of the regular conjugations.

Principal Parts: sum, esse, fui, futūrus <sup>3</sup>

<sup>1</sup> The future passive infinitive is in its origin the supine joined with iri. Dixit eum (eam, id) captum iri originally meant *he said it was being gone (i.e. there was a movement) to capture him (her, it)*. (See supine, § 341.)

<sup>2</sup> The form of the future active participle is occasionally not indicated by the perfect passive participle; e.g. fruitūrus, moritūrus, oritūrus, paritūrus, ruitūrus, iuvātūrus, lavātūrus, secātūrus.

<sup>3</sup> Sum has no perfect passive participle or supine. Hence the future participle is given as one of the principal parts. See page 51, footnote 2.



## INDICATIVE

## PRESENT

SINGULAR	PLURAL
s um, <sup>1</sup> <i>I am</i>	s umus, <i>we are</i>
es, <i>you are</i>	es tis, <i>you are</i>
es t, <i>he</i> <sup>2</sup> ( <i>she, it</i> ) <i>is</i>	s unt, <i>they are</i>

## IMPERFECT

er am, <i>I was</i>	er āmus, <i>we were</i>
er ās, <i>you were</i>	er ātis, <i>you were</i>
er at, <i>he</i> <sup>2</sup> <i>was</i>	er ant, <i>they were</i>

## FUTURE

er ō, <i>I shall be</i>	er imus, <i>we shall be</i>
er is, <i>you will be</i>	er itis, <i>you will be</i>
er it, <i>he</i> <sup>2</sup> <i>will be</i>	er unt, <i>they will be</i>

## PERFECT

SINGULAR	PLURAL
fu ī, <i>I have been, was</i>	fu imus, <i>we have been, were</i>
fu istī, <i>you have been, were</i>	fu istis, <i>you have been, were</i>
fu it, <i>he</i> <sup>3</sup> <i>has been, was</i>	fu ērunt (-ēre), <i>they have been, were</i>

## PLUPERFECT

fu eram, <i>I had been</i>	fu erāmus, <i>we had been</i>
fu erās, <i>you had been</i>	fu erātis, <i>you had been</i>
fu erat, <i>he</i> <sup>3</sup> <i>had been</i>	fu erant, <i>they had been</i>

## FUTURE PERFECT

fu erō, <i>I shall have been</i>	fu erimus, <i>we shall have been</i>
fu eris, <i>you will have been</i>	fu eritis, <i>you will have been</i>
fu erit, <i>he</i> <sup>3</sup> <i>will have been</i>	fu erint, <i>they will have been</i>

<sup>1</sup> When the subject of a finite verb is a personal pronoun, it is indicated by the ending of the verb and is not as a rule separately expressed except for emphasis or contrast, as in ego sum, tū nōn es, is (ille) est, *I am, you are not, he is.*

<sup>2</sup> Whether the unexpressed subject is to be translated by *he, she, or it* depends upon the context.

<sup>3</sup> Or *she or it.*

## SUBJUNCTIVE

## PRESENT

s <b>im</b> , <i>may I be, I should</i> (here- after) be	s <b>imus</b> , <i>may we be, let us be, we should</i> (hereafter) be
s <b>is</b> , <i>may you be, you would</i> (hereafter) be	s <b>itis</b> , <i>may you be, you would</i> (hereafter) be
s <b>it</b> , <i>may he be, let him</i> <sup>1</sup> <i>be, he</i> <sup>2</sup> would (hereafter) be	s <b>int</b> , <i>may they be, let them be, they would</i> (hereafter) be

## IMPERFECT

es <b>sem</b> , <i>I should</i> (now) be <sup>3</sup>	es <b>sēmus</b> , <i>we should</i> (now) be
es <b>sēs</b> , <i>you would</i> (now) be <sup>3</sup>	es <b>sētis</b> , <i>you would</i> (now) be
es <b>set</b> , <i>he</i> <sup>2</sup> <i>would</i> (now) be <sup>3</sup>	es <b>sent</b> , <i>they would</i> (now) be

## PERFECT

fu <b>erim</b> <i>For translations of the</i>	fu <b>erimus</b> <sup>4</sup>
fu <b>eris</b> <sup>4</sup> <i>perfect subjunctive,</i>	fu <b>eritis</b> <sup>4</sup>
fu <b>erit</b> <i>see Note on page 55.</i>	fu <b>erint</b>

## PLUPERFECT

fu <b>issem</b> , <i>I should have been</i> <sup>5</sup>	fu <b>issēmus</b> , <i>we should have been</i>
fu <b>issēs</b> , <i>you would have been</i>	fu <b>issētis</b> , <i>you would have been</i>
fu <b>isset</b> , <i>he</i> <sup>2</sup> <i>would have been</i>	fu <b>issent</b> , <i>they would have been</i>

## IMPERATIVE

PRES. es, <i>be thou</i>	es te, <i>be ye</i>
FUT. es tō, <i>you shall be</i>	es tōte, <i>you shall be</i>
es tō, <i>he</i> <sup>2</sup> <i>shall be</i>	s untō, <i>they shall be</i>

<sup>1</sup> Or *her* or *it*.<sup>2</sup> Or *she* or *it*.<sup>3</sup> *Should* (*would*) *be*, as a translation of the imperfect subjunctive, means *should* (*would*) *now be* (if circumstances were different: see § 307, 3).<sup>4</sup> The *i* of the subjunctive forms, *fueris*, *fuerimus*, *fueritis*, etc., is sometimes short.<sup>5</sup> *I.e.*, *should* (*would*) *have been*, if circumstances had been different (§ 307, 3).

## INFINITIVE

## PARTICIPLE

PRES. es se, *to be*PERF. fu isse, *to have been*FUT. fut ūrus<sup>1</sup> esse, *to be about to be* fut ūrus,<sup>1</sup> *about to be*

EXCEPTIONAL FORMS: For present subjunctive (especially in early Latin), siem, siēs, siet, and fuam, fuās, fuat, fuant; for imperfect subjunctive, forem, forēs, foret, forent; for future infinitive, fore (= futūrum esse).

NOTE. In main clauses the perfect subjunctive admits of any of the translations above indicated for the present subjunctive, though with different shades of meaning (see §§ 279, 280, 282). It may also mean *suppose or granted that something was or has been in the past, e.g. fuerim, granted that I was or have been; amāverim, granted that I loved or have loved.*

For meanings of the subjunctive not noticed here or in the following paradigms, see under Syntax.

## 85. FIRST (or -ĀRE) CONJUGATION

amō, *love*

Principal Parts: amō, amāre, amāvī, amātum

## ACTIVE VOICE

## INDICATIVE

## PRESENT

## SINGULAR

## PLURAL

am ō, *I love*amā mus, *we love*amā s, *you love*amā tis, *you love*ama t, *he loves*ama nt, *they love*

## IMPERFECT

amā bam, *I was loving*<sup>2</sup>amā bāmus, *we were loving*amā bās, *you were loving*amā bātis, *you were loving*amā bat, *he was loving*amā bant, *they were loving*

<sup>1</sup> Futūrus (fem. -a, neut. -um) is declined like bonus, -a, -um.

<sup>2</sup> For other translations of the imperfect, see § 256.

## FUTURE

<i>amā bō, I shall love</i>	<i>amā bimus, we shall love</i>
<i>amā bis, you will love</i>	<i>amā bitis, you will love</i>
<i>amā bit, he will love</i>	<i>amā bunt, they will love</i>

## PERFECT

<i>amāv ī, I loved, have loved</i>	<i>amāv imus, we loved, have loved</i>
<i>amāv istī, you loved, have loved</i>	<i>amāv istis, you loved, have loved</i>
<i>amāv it, he loved, has loved</i>	<i>amāv ērunt (-ēre), they loved, have loved</i>

## PLUPERFECT

<i>amāv eram, I had loved</i>	<i>amāv erāmus, we had loved</i>
<i>amāv erās, you had loved</i>	<i>amāv erātis, you had loved</i>
<i>amāv erat, he had loved</i>	<i>amāv erant, they had loved</i>

## FUTURE PERFECT

<i>amāv erō, I shall have loved</i>	<i>amāv erimus, we shall have loved</i>
<i>amāv eris, you will have loved</i>	<i>amāv eritis, you will have loved</i>
<i>amāv erit, he will have loved</i>	<i>amāv erint, they will have loved</i>

## SUBJUNCTIVE

## PRESENT

## SINGULAR

## PLURAL

<i>am em, may I love, I should (hereafter) love</i>	<i>am ēmus, may we love, let us love, we should (hereafter) love</i>
<i>am ēs, may you love, you would (hereafter) love</i>	<i>am ētis, may you love, you would (hereafter) love</i>
<i>am et, may he love, let him love, he would (hereafter) love</i>	<i>am ent, may they love, let them love, they would (hereafter) love</i>

## IMPERFECT

<i>amā rem, I should (now) love <sup>1</sup></i>	<i>amā rēmus, we should (now) love <sup>1</sup></i>
<i>amā rēs, you would (now) love <sup>1</sup></i>	<i>amā rētis, you would (now) love <sup>1</sup></i>
<i>amā ret, he would (now) love</i>	<i>amā rent, they would (now) love</i>

<sup>1</sup> *Should (would) love*, as a translation of the imperfect subjunctive, means *should (would) now be loving* (if circumstances were different: see § 307, 3).

## PERFECT

amāv erim <sup>1</sup>	amāv erīmus <sup>2</sup>
amāv erīs <sup>2</sup>	amāv erītis <sup>2</sup>
amāv erit	amāv erint

## PLUPERFECT

amāv issem, <i>I should have loved</i>	amāv issēmus, <i>we should have loved</i>
amāv issēs, <i>you would have loved</i>	amāv issētis, <i>you would have loved</i>
amāv isset, <i>he would have loved</i>	amāv issent, <i>they would have loved</i>

## IMPERATIVE

PRES. amā, <i>love</i>	amā te, <i>love</i>
FUT. amā tō, <i>you shall love</i>	amā tōte, <i>you shall love</i>
amā tō, <i>he shall love</i>	amā ntō, <i>they shall love</i>

## INFINITIVE

## PARTICIPLE

PRES. amā re, <i>to love</i>	PRES. amā ns, <sup>3</sup> <i>loving</i>
PERF. amāv isse, <i>to have loved</i>	
FUT. amāt ūrus esse, <i>to be about to love</i>	FUT. amāt ūrus, <i>about to love</i>

## GERUND

## SUPINE

Gen. ama ndī, <i>of loving</i>	
Dat. ama ndō, <i>to or for loving</i>	
Acc. ama ndum, <i>loving</i>	Acc. amāt um, <sup>4</sup> <i>to (in order to) love</i>
Abl. ama ndō, <i>by loving</i>	Abl. amāt ū, <sup>5</sup> <i>in the loving</i>

<sup>1</sup> See § 84, NOTE.<sup>2</sup> Instead of the usual *i* in the second person singular and the first and second person plural of the perfect subjunctive, *i* is sometimes found. (Cf. p. 54, footnote 4.)<sup>3</sup> Declined; *amantis, amanti*, etc.<sup>4</sup> The accusative of the supine expresses limit of motion (§ 178), lit. *to (the) loving*.<sup>5</sup> Ablative of Specification (§ 191): *freely, to love*; *mīrābile dictū*, *wonderful to tell* (lit. *in the telling, as regards the telling*).

## PASSIVE VOICE

## INDICATIVE

## PRESENT

SINGULAR	PLURAL
am or, <i>I am loved</i> <sup>1</sup>	amā mur, <i>we are loved</i> <sup>1</sup>
amā ris, (-re) <i>you are loved</i> <sup>1</sup>	amā minī, <i>you are loved</i>
amā tur, <i>he is loved</i>	ama ntur, <i>they are loved</i>

## IMPERFECT

amā bar, <i>I was loved</i> <sup>1</sup>	amā bāmur, <i>we were loved</i> <sup>1</sup>
amā bāris (-re), <i>you were loved</i>	amā bāminī, <i>you were loved</i>
amā bātur, <i>he was loved</i>	amā bantur, <i>they were loved</i>

## FUTURE

amā bor, <i>I shall be loved</i>	amā bīmur, <i>we shall be loved</i>
amā beris (-re), <i>you will be loved</i>	amā biminī, <i>you will be loved</i>
amā bitur, <i>he will be loved</i>	amā buntur, <i>they will be loved</i>

## PERFECT

amāt us (-a, -um) sum, <i>I have been loved, was loved</i>	amāt ī sumus, <i>we have been loved, were loved</i>
amāt us es, <i>you have been loved, were loved</i>	amāt ī estis, <i>you have been loved, were loved</i>
amāt us est, <i>he has been loved, was loved</i>	amāt ī sunt, <i>they have been loved, were loved</i>

## PLUPERFECT

amāt us eram, <i>I had been loved</i>	amāt ī erāmus, <i>we had been loved</i>
amāt us erās, <i>you had been loved</i>	amāt ī erātis, <i>you had been loved</i>
amāt us erat, <i>he had been loved</i>	amāt ī erant, <i>they had been loved</i>

<sup>1</sup> Amor, amābar, etc., mean *I am loved, I was loved, etc.*, in the sense of *am being loved* (an act now in progress), *was being loved* (an act in progress in the past), etc. In the cases of some verbs *being* must be used to make the meaning clear: e.g. vulneror = *I am being wounded*. *I am wounded* (i.e. *am a wounded man*) would mean that the act of wounding is past and would be expressed by vulnerātus sum, where sum alone is the verb and vulnerātus a participle (used like a predicate adjective) indicating a state or condition. Cf. p. 60, footnote 1.

## FUTURE PERFECT

amāt us erō, <i>I shall have been loved</i>	amāt ī erimus, <i>we shall have been loved</i>
amāt us eris, <i>you will have been loved</i>	amāt ī eritis, <i>you will have been loved</i>
amāt us erit, <i>he will have been loved</i>	amāt ī erunt, <i>they will have been loved</i>

## SUBJUNCTIVE

## PRESENT

am er, <i>may I be loved, I should (hereafter) be loved</i>	am ēmur, <i>may we (let us) be loved, we should (hereafter) be loved</i>
am ēris (-re), <i>may you be loved, you would (hereafter) be loved</i>	am ēminī, <i>may you be loved, you would (hereafter) be loved</i>
am ētur, <i>may he (let him) be loved, he would (hereafter) be loved</i>	am entur, <i>may they (let them) be loved, they would (hereafter) be loved</i>

## IMPERFECT

amā rer, <i>I should (now) be loved</i> <sup>1</sup>	amā rēmur, <i>we should (now) be loved</i> <sup>1</sup>
amā rēris (-re), <i>you would (now) be loved</i>	amā rēminī, <i>you would (now) be loved</i>
amā rētur, <i>he would (now) be loved</i>	amā rentur, <i>they would (now) be loved</i>

## PERFECT

amāt us sim <sup>2</sup>	amāt ī sīmus <sup>2</sup>
amāt us sis	amāt ī sitis
amāt us sit	amāt ī sint

<sup>1</sup> I.e. the act would now be going on (if circumstances were different): cf. p. 54, footnote 3. See § 307, 3.

<sup>2</sup> See § 84, NOTE.

## PLUPERFECT

amāt us essem, <i>I should have been loved</i>	amāt ī essēmus, <i>we should have been loved</i>
amāt us essēs, <i>you would have been loved</i>	amāt ī essētis, <i>you would have been loved</i>
amāt us esset, <i>he would have been loved</i>	amāt ī essent, <i>they would have been loved</i>

## IMPERATIVE

PRES. amā re, <i>be loved</i>	amā minī, <i>be loved</i>
FUT. amā tor, <i>you shall be loved</i>	
amā tor, <i>he shall be loved</i>	ama ntor, <i>they shall be loved</i>

## INFINITIVE

## PARTICIPLE

PRES. amā rī, <i>to be loved</i>	
PERF. amā tus esse, <i>to have been loved</i>	PERF. amā tus, <i>having been loved</i> <sup>1</sup>
FUT. amā tum irī, <i>to be about to be loved</i>	GERUNDIVE ama ndus, <i>to be loved = deserving to be loved</i>

86. The following verbs have the infinitive in -āre, but differ from amāre in forming some of their principal parts:

(For an alphabetical list of verbs see § 413)

explicō, <i>unfold</i>	explicāvī (explicuī)	explicātum (explicitum)
So implicō		
pōtō, <i>drink</i>	pōtāvī	pōtum
iuvō, <i>aid</i>	iūvī	iūtum
lavō, <i>wash</i>	lāvī	lautum (lōtum, lavātum)

<sup>1</sup> The perfect passive participle of some verbs may express a state of things resulting from past action: e.g. armātus, *armed*, i.e. in an armed state, a state resulting after the act of arming is ended. Amātus, on the other hand, does not mean *loved* (*beloved*), because after the act of loving a person is ended, the person is no longer a loved person. Armātus est is good Latin for *he is armed*, but amātus est is not good Latin for *he is loved*. Cf. p. 66, footnote 3.



dō, <sup>1</sup> <i>give</i>	dedī	dātum
stō, <i>stand</i>	stetī	stātūrus <sup>2</sup>
So circumstō, antestō		
praestō, <i>be superior</i>	praestiti	praestitum (praestatum)
So restō <sup>2</sup>		
domō, <i>tame</i>	domuī	domitum
vetō, <i>forbid</i>	vetuī	vetitum
crepō, <i>rattle</i>	crepuī	crepitūrus <sup>2</sup>
cubō, <i>lie</i>	cubuī	cubitūrus <sup>2</sup>
micō, <sup>3</sup> <i>quiver</i>	micuī	_____ <sup>4</sup>
tonō, <i>thunder</i>	tonuī	-tonitum
fricō, <i>rub</i>	fricuī	frictum (fricātum)
secō, <i>cut</i>	secuī	sectum
sonō, <i>sound</i>	sonuī	sonātūrus <sup>2</sup>

## SECOND (or -ĒRE) CONJUGATION

87. moneō, *advise*

Principal Parts: moneō, monēre, monuī, monitum

## ACTIVE VOICE

## INDICATIVE

## PRESENT

SINGULAR	PLURAL
mone ō, <i>I advise</i>	monē mus, <i>we advise</i>
monē s, <i>you advise</i>	monē tis, <i>you advise</i>
mone t, <i>he advises</i>	mone nt, <i>they advise</i>

## IMPERFECT

monē bam, <i>I was advising</i> <sup>5</sup>	monē bāmus, <i>we were advising</i>
monē bās, <i>you were advising</i>	monē bātis, <i>you were advising</i>
monē bat, <i>he was advising</i>	monē bant, <i>they were advising</i>

<sup>1</sup> Dō differs from the other verbs here given in having ā instead of a in all forms except dās, dā, and dāns. For the present subjunctive, duim, duint, etc. (archaic and poetical) occur for the regular dem, dent, etc.

<sup>2</sup> Lacks perfect participle.

<sup>3</sup> Dimicāre is regular.

<sup>4</sup> Lacking.

<sup>5</sup> For other translations of the imperfect, see § 256.

## FUTURE

monē bō, <i>I shall advise</i>	monē bimus, <i>we shall advise</i>
monē bis, <i>you will advise</i>	monē bitis, <i>you will advise</i>
monē bit, <i>he will advise</i>	monē bunt, <i>they will advise</i>

## PERFECT

monu ī, <i>I advised, have advised</i>	monu imus, <i>we advised, have advised</i>
monu istī, <i>you advised, have advised</i>	monu istis, <i>you advised, have advised</i>
monu it, <i>he advised, has advised</i>	monu ěrunt, <i>they advised, have advised</i>

## PLUPERFECT

monu eram, <i>I had advised</i>	monu erāmus, <i>we had advised</i>
monu erās, <i>you had advised</i>	monu erātis, <i>you had advised</i>
monu erat, <i>he had advised</i>	monu erant, <i>they had advised</i>

## FUTURE PERFECT

monu erō, <i>I shall have advised</i>	monu erimus, <i>we shall have advised</i>
monu eris, <i>you will have advised</i>	monu eritis, <i>you will have advised</i>
monu erit, <i>he will have advised</i>	monu erint, <i>they will have advised</i>

## SUBJUNCTIVE

## PRESENT

SINGULAR	PLURAL
mone am, <i>may I advise, I should (hereafter) advise</i>	mone āmus, <i>may we (let us) advise, we should (hereafter) advise</i>
mone ās, <i>may you advise, you would (hereafter) advise</i>	mone ātis, <i>may you advise, you would (hereafter) advise</i>
mone at, <i>may he advise, let him advise, he would (hereafter) advise</i>	mone ant, <i>may they advise, let them advise, they would (hereafter) advise</i>

## IMPERFECT

monē <b>rem</b> <i>I should (now) advise</i> <sup>1</sup>	monē <b>rēmus</b> , <i>we should (now) advise</i>
monē <b>rēs</b> , <i>you would (now) advise</i>	monē <b>rētis</b> , <i>you would (now) advise</i>
monē <b>ret</b> , <i>he would (now) advise</i>	monē <b>rent</b> , <i>they would (now) advise</i>

## PERFECT

monu <b>erim</b> <sup>2</sup>	monu <b>erimus</b> <sup>3</sup>
monu <b>eris</b> <sup>3</sup>	monu <b>eritis</b> <sup>3</sup>
monu <b>erit</b>	monu <b>erint</b>

## PLUPERFECT

monu <b>issem</b> , <i>I should have advised</i>	monu <b>issēmus</b> , <i>we should have advised</i>
monu <b>issēs</b> , <i>you would have advised</i>	monu <b>issētis</b> , <i>you would have advised</i>
monu <b>isset</b> , <i>he would have advised</i>	monu <b>issent</b> , <i>they would have advised</i>

## IMPERATIVE

PRES. monē, <i>advise</i>	monē <b>te</b> , <i>advise</i>
FUT. monē <b>tō</b> , <i>you shall advise</i>	monē <b>tōte</b> , <i>you shall advise</i>
monē <b>tō</b> , <i>he shall advise</i>	monē <b>nto</b> , <i>they shall advise</i>

## INFINITIVE

## PARTICIPLE

PRES. monē <b>re</b> , <i>to advise</i>	PRES. monē <b>ns</b> , <sup>4</sup> <i>advising</i>
PERF. monu <b>isse</b> , <i>to have advised</i>	
FUT. monit <b>ūrus esse</b> , <i>to be about to advise</i>	FUT. monit <b>ūrus</b> , <i>about to advise</i>

<sup>1</sup> *I.e. should (would) now be advising* (if circumstances were different). See p. 54, footnote 3, and § 307, 3.

<sup>2</sup> See § 84, NOTE.

<sup>3</sup> For the *i* see p. 57, footnote 2.

<sup>4</sup> Declined **monēns**, **monentis**, **monenti**, etc.

## GERUND

## SUPINE

Gen. mone **ndī**, *of advising*Dat. mone **ndō**, *to or for advising*Acc. mone **ndum**, *advising*Abl. mone **ndō**, *by advising*Acc. monit **um**,<sup>1</sup> *to (in order to) advise*Abl. monit **ū**,<sup>2</sup> *lit. in the advising*<sup>1</sup>

## PASSIVE VOICE

## INDICATIVE

## PRESENT

## SINGULAR

## PLURAL

mone **or**, *I am advised*<sup>3</sup>monē **ris**, (**-re**) *you are advised*monē **tur**, *he is advised*monē **mur**, *we are advised*<sup>3</sup>monē **mini**, *you are advised*mone **ntur**, *they are advised*

## IMPERFECT

monē **bar**, *I was advised*<sup>4</sup>monē **bāris** (**-re**), *you were advised*monē **bātur**, *he was advised*monē **bāmur**, *we were advised*<sup>4</sup>monē **bāmini**, *you were advised*monē **bantur**, *they were advised*

## FUTURE

monē **bor**, *I shall be advised*monē **beris** (**-re**), *you will be advised*monē **bitur**, *he will be advised*monē **bimur**, *we shall be advised*monē **bimini**, *you will be advised*monē **buntur**, *they will be advised*<sup>1</sup> See p. 57, footnote 4.<sup>2</sup> See p. 57, footnote 5.<sup>3</sup> *Am (are) advised*, in the sense of *am (are) being advised*, an act now going on. See p. 58, footnote 1.<sup>4</sup> *Was (were) advised*, in the sense of *was (were) being advised*, an act that was going on in the past (p. 58, footnote 1). For other translations of the imperfect, see § 256.

## PERFECT

monit <b>us sum</b> , <i>I have been advised, was advised</i>	monit <b>ī sumus</b> , <i>we have been advised, were advised</i>
monit <b>us es</b> , <i>you have been advised, were advised</i>	monit <b>ī estis</b> , <i>you have been advised, were advised</i>
monit <b>us est</b> , <i>he has been advised, was advised</i>	monit <b>ī sunt</b> , <i>they have been advised, were advised</i>

## PLUPERFECT

monit <b>us eram</b> , <i>I had been advised</i>	monit <b>ī erāmus</b> , <i>we had been advised</i>
monit <b>us erās</b> , <i>you had been advised</i>	monit <b>ī erātis</b> , <i>you had been advised</i>
monit <b>us erat</b> , <i>he had been advised</i>	monit <b>ī erant</b> , <i>they had been advised</i>

## FUTURE PERFECT

monit <b>us erō</b> , <i>I shall have been advised</i>	monit <b>ī erimus</b> , <i>we shall have been advised</i>
monit <b>us eris</b> , <i>you will have been advised</i>	monit <b>ī eritis</b> , <i>you will have been advised</i>
monit <b>us erit</b> , <i>he will have been advised</i>	monit <b>ī erunt</b> , <i>they will have been advised</i>

## SUBJUNCTIVE

## PRESENT

SINGULAR	PLURAL
mone <b>ar</b> , <i>may I be advised, I should (hereafter) be advised</i>	mone <b>āmur</b> , <i>may we (let us) be advised, we should (hereafter) be advised</i>
mone <b>āris</b> (-re), <i>may you be advised, you would (hereafter) be advised</i>	mone <b>āmini</b> , <i>may you be advised, you would (hereafter) be advised</i>
mone <b>ātur</b> , <i>may he (let him) be advised, he would (hereafter) be advised</i>	mone <b>antur</b> , <i>may they (let them) be advised, they would (hereafter) be advised</i>

## IMPERFECT

monē rer, <i>I should (now) be advised</i> <sup>1</sup>	monē rēmur, <i>we should (now) be advised</i>
monē rēris (-re), <i>you would (now) be advised</i>	monē rēminī, <i>you would (now) be advised</i>
monē rētur, <i>he would (now) be advised</i>	monē rentur, <i>they would (now) be advised</i>

## PERFECT

monit us sim <sup>2</sup>	monit ī simus <sup>2</sup>
monit us sis	monit ī sitis
monit us sit	monit ī sint

## PLUPERFECT

monit us essem, <i>I should have been advised</i>	monit ī essēmus, <i>we should have been advised</i>
monit us essēs, <i>you would have been advised</i>	monit ī essētis, <i>you would have been advised</i>
monit us esset, <i>he would have been advised</i>	monit ī essent, <i>they would have been advised</i>

## IMPERATIVE

PRES. monē re, <i>be advised</i>	monē minī, <i>be advised</i>
FUT. monē tor, <i>you shall be advised</i>	
monē tor, <i>he shall be advised</i>	mone ntor, <i>they shall be advised</i>

## INFINITIVE

## PARTICIPLE

PRES. monē rī, <i>to be advised</i>	
PERF. monit us esse, <i>to have been advised</i>	PERF. monit us, <i>having been advised</i> <sup>3</sup>
FUT. monit um irī, <i>to be about to be advised</i>	GERUN- DIVE mone ndus, <i>to be advised, in the sense of deserving to be advised</i>

<sup>1</sup> *I.e.* the act would now be going on (if circumstances were different).<sup>2</sup> See § 84, NOTE.<sup>3</sup> See p. 60, footnote 1: compare p. 73, footnote 1.

88. The following verbs have the infinitive in *-ēre* but differ from *monēre* in forming some of their principal parts:

(For an alphabetical list of verbs, see § 413.)

doceō, <i>teach</i>	docuī	doctum
misceō, <i>mix</i>	miscuī	mixtum
teneō, <i>hold</i>	tenuī	_____1

Compounds: *-tineō, -tinuī, -tentum*

torreō, <i>parch</i>	torruī	tostum
cēseō, <i>think</i>	cēnsuī	cēsum
dēleō, <i>destroy</i>	dēlēvī	dēlētum

So fleō, *weep*, neō,<sup>1</sup> *spin*, vieō,<sup>2</sup> *weave*, compleō,<sup>3</sup> *fill*

aboleō, <i>destroy</i>	abolēvī	abolutum
cicō, <i>arouse</i>	civī	citum
indulgeō, <i>be indulgent</i>	indulsi	_____1
abstergeō, <i>wipe off</i>	abstersi	abstersum
algeō, <i>be cold</i>	alsi	_____1
fulgeō, <i>shine</i>	fulsi	_____1
urgeō, <i>press</i>	ursi	_____1
rīdeō, <i>laugh</i>	rīsi	rīsum
suādeō, <i>advise</i>	suāsi	suāsum
ardeō, <i>blaze</i>	ārsi	ārsūrus
haereo, <i>stick</i>	haesi	haesūrus
iubeō, <i>order</i>	iussi	iussum
maneō, <i>remain</i>	mānsi	mānsūrus
permulceō, <i>smooth</i>	permulsi	permulsum
augeō, <i>increase</i>	auxi	auctum
lūgeō, <i>mourn</i>	lūxi	_____1
lūceō, <i>be light</i>	lūxi	_____1
torqueō, <i>twist</i>	torsi	tortum
mordeō, <i>bite</i>	momordi	morsum
spondeō, <i>promise</i>	spondi	spōsum

<sup>1</sup> Lacks perfect participle.

<sup>2</sup> Lacks perfect indicative.

<sup>3</sup> Other compounds of *-pleō* are similarly conjugated.

tondeō, <i>shear</i>	totondī	tōnsum
pendeō, <i>hang</i>	pependī	_____ <sup>1</sup>
caveō, <i>take care</i>	cāvī	cautum
faveō, <i>favor</i>	fāvī	fautūrus
moveō, <i>move</i>	mōvī	mōtum
paveō, <i>fear</i>	pāvī	_____ <sup>1</sup>
sedeō, <i>sit</i>	sēdī	sessūrus
videō, <i>see</i>	vīdī	vīsum
voveō, <i>vow</i>	vōvī	vōtum
ferveō, <i>boil</i>	fervī (ferbuī)	_____ <sup>1</sup>
prandeō, <i>lunch</i>	prandī	prānsum
strīdeō, <i>hiss</i>	strīdī	_____ <sup>1</sup>
fateor, <i>confess</i>	fatērī <sup>2</sup>	fassus sum
cōnfiteor, <i>confess</i>	cōnfītērī <sup>2</sup>	cōnfessus sum
reor, <i>think</i>	rērī <sup>2</sup>	ratus sum

## THIRD (or -ĒRE) CONJUGATION

89. regō, *rule*

Principal Parts: regō, regere, rēxī, rēctum

## ACTIVE VOICE

## INDICATIVE

## PRESENT

## SINGULAR

reg ō, *I rule*  
 reg is, *you rule*  
 reg it, *he rules*

## PLURAL

reg imus, *we rule*  
 reg itis, *you rule*  
 reg unt, *they rule*

## IMPERFECT

regē bam, *I was ruling*<sup>3</sup>  
 regē bās, *you were ruling*  
 regē bat, *he was ruling*

regē bāmus, *we were ruling*  
 regē bātis, *you were ruling*  
 regē bant, *they were ruling*

<sup>1</sup> Lacks perfect participle.<sup>2</sup> For the principal parts of deponent verbs, see p. 87, footnote 3.<sup>3</sup> For other translations of the imperfect, see § 256.



## FUTURE

reg am, <i>I shall rule</i>	reg ēmus, <i>we shall rule</i>
reg ēs, <i>you will rule</i>	reg ētis, <i>you will rule</i>
reg et, <i>he will rule</i>	reg ent, <i>they will rule</i>

## PERFECT

rēx i, <i>I ruled, have ruled</i>	rēx imus, <i>we ruled, have ruled</i>
rēx istī, <i>you ruled, have ruled</i>	rēx istis, <i>you ruled, have ruled</i>
rēx it, <i>he ruled, has ruled</i>	rēx ērunt (-ēre), <i>they ruled, have ruled</i>

## PLUPERFECT

rēx eram, <i>I had ruled</i>	rēx erāmus, <i>we had ruled</i>
rēx erās, <i>you had ruled</i>	rēx erātis, <i>you had ruled</i>
rēx erat, <i>he had ruled</i>	rēx erant, <i>they had ruled</i>

## FUTURE PERFECT

rēx erō, <i>I shall have ruled</i>	rēx erimus, <i>we shall have ruled</i>
rēx eris, <i>you will have ruled</i>	rēx eritis, <i>you will have ruled</i>
rēx erit, <i>they will have ruled</i>	rēx erint, <i>they will have ruled</i>

## SUBJUNCTIVE

## PRESENT

## SINGULAR

## PLURAL

reg am, <i>may I rule, I should (hereafter) rule</i>	reg āmus, <i>may we rule, let us rule, we should (hereafter) rule</i>
reg ās, <i>may you rule, you would (hereafter) rule</i>	reg ātis, <i>may you rule, you would (hereafter) rule</i>
reg at, <i>may he rule, let him rule, he would (hereafter) rule</i>	reg ant, <i>may they rule, let them rule, they would (hereafter) rule</i>

## IMPERFECT

rege rem, <i>I should (now) rule</i> <sup>1</sup>	rege rēmus, <i>we should (now) rule</i> <sup>1</sup>
rege rēs, <i>you would (now) rule</i> <sup>1</sup>	rege rētis, <i>you would (now) rule</i> <sup>1</sup>
rege ret, <i>he would (now) rule</i>	rege rent, <i>they would (now) rule</i>

## PERFECT

rēx erim <sup>2</sup>	rēx erīmus <sup>3</sup>
rēx eris <sup>3</sup>	rēx erītis <sup>3</sup>
rēx erit	rēx erint

## PLUPERFECT

rēx issem, <i>I should have ruled</i> <sup>4</sup>	rēx issēmus, <i>we should have ruled</i> <sup>4</sup>
rēx issēs, <i>you would have ruled</i>	rēx issētis, <i>you would have ruled</i>
rēx isset, <i>he would have ruled</i>	rēx issent, <i>they would have ruled</i>

## IMPERATIVE

PRES. rege, <i>rule</i>	regi te, <i>rule</i>
FUT. regi tō, <i>you shall rule</i>	regi tōte, <i>you shall rule</i>
regi tō, <i>he shall rule</i>	regu nto, <i>they shall rule</i>

## INFINITIVE

PRES. rege re, <i>to rule</i>
PERF. rēx isse, <i>to have ruled</i>
FUT. rēct ūrus esse, <i>to be about to rule</i>

## PARTICIPLE

PRES. regē ns, <sup>5</sup> <i>ruling</i>
FUT. rēct ūrus, <i>about to rule</i>

## GERUND

Gen. reg endī, <i>of ruling</i>
Dat. reg endō, <i>to or for ruling</i>
Acc. reg endum, <i>ruling</i>
Abl. reg endō, <i>by ruling</i>

## SUPINE

Acc. rēct um, <sup>6</sup> <i>to (in order to) rule</i>
Abl. rēct ū, <sup>7</sup> <i>in the ruling</i>

<sup>1</sup> In the sense of *should (would) now be ruling*. See page 54, footnote 3 and § 307, 3.

<sup>2</sup> See § 84, NOTE.

<sup>3</sup> See page 57, footnote 2.

<sup>4</sup> I.e., the act would have taken place.

<sup>5</sup> Declined regēns, regentis, regenti, etc.

<sup>6</sup> See page 57, footnote 4.

<sup>7</sup> See page 57, footnote 5.

## PASSIVE VOICE

## INDICATIVE

SINGULAR	PRESENT	PLURAL
reg or, <i>I am ruled</i> <sup>1</sup>	regi mur, <i>we are ruled</i> <sup>1</sup>	
rege ris, (-re) <i>you are ruled</i> <sup>1</sup>	regi mini, <i>you are ruled</i> <sup>1</sup>	
regi tur, <i>he is ruled</i>	regu ntur, <i>they are ruled</i>	

## IMPERFECT

regē bar, <i>I was ruled</i> <sup>2</sup>	regē bāmur, <i>we were ruled</i> <sup>2</sup>
regē bāris (-re), <i>you were ruled</i>	regē bāmini, <i>you were ruled</i>
regē bātur, <i>he was ruled</i>	regē bantur, <i>they were ruled</i>

## FUTURE

reg ar, <i>I shall be ruled</i>	regē mur, <i>we shall be ruled</i>
regē ris (-re), <i>you will be ruled</i>	regē mini, <i>you will be ruled</i>
regē tur, <i>he will be ruled</i>	rege ntur, <i>they will be ruled</i>

## PERFECT

rēct us sum, <i>I have been ruled, was ruled</i>	rēct i sumus, <i>we have been ruled, were ruled</i>
rēct us es, <i>you have been ruled, were ruled</i>	rēct i estis, <i>you have been ruled, were ruled</i>
rēct us est, <i>he has been ruled, was ruled</i>	rēct i sunt, <i>they have been ruled, were ruled</i>

## PLUPERFECT

rēct us eram, <i>I had been ruled</i>	rēct i erāmus, <i>we had been ruled</i>
rēct us erās, <i>you had been ruled</i>	rēct i erātis, <i>you had been ruled</i>
rēct us erat, <i>he had been ruled</i>	rēct i erant, <i>they had been ruled</i>

## FUTURE PERFECT

rēct us erō, <i>I shall have been ruled</i>	rēct i erimus, <i>we shall have been ruled</i>
rēct us eris, <i>you will have been ruled</i>	rēct i eritis, <i>you will have been ruled</i>
rēct us erit, <i>he will have been ruled</i>	rēct i erunt, <i>they will have been ruled</i>

<sup>1</sup> Am (are) ruled, in the sense of am (are) being ruled. See page 58, footnote 1.<sup>2</sup> Was (were) ruled, in the sense of was (were) being ruled, an act that was going on in the past (page 58, footnote 1). For other translations of the imperfect, see § 256.

## SUBJUNCTIVE

## PRESENT

## SINGULAR

## PLURAL

reg ar, <i>may I be ruled, I should</i> <i>(hereafter) be ruled</i>	reg āmur, <i>may we (let us) be ruled,</i> <i>we should (hereafter) be ruled</i>
reg āris (-re), <i>may you be ruled,</i> <i>you would (hereafter) be ruled</i>	reg āminī, <i>may you be ruled, you</i> <i>would (hereafter) be ruled</i>
reg ātur, <i>may he (let him) be ruled,</i> <i>he would (hereafter) be ruled</i>	reg antur, <i>may they (let them) be</i> <i>ruled, they would (hereafter) be</i> <i>ruled</i>

## IMPERFECT

rege rer, <i>I should (now) be ruled</i> <sup>1</sup>	rege rēmur, <i>we should (now) be</i> <i>ruled</i> <sup>1</sup>
rege rēris (-re), <i>you would (now)</i> <i>be ruled</i>	rege rēminī, <i>you would (now) be</i> <i>ruled</i>
rege rētur, <i>he would (now) be</i> <i>ruled</i>	rege rentur, <i>they would (now) be</i> <i>ruled</i>

## PERFECT

rēct us sim <sup>2</sup>	rēct ī simus <sup>2</sup>
rēct us sis	rēct ī sitis
rēct us sit	rēct ī sint

## PLUPERFECT

rēct us essem, <i>I should have been</i> <i>ruled</i>	rēct ī essēmus, <i>we should have</i> <i>been ruled</i>
rēct us essēs, <i>you would have</i> <i>been ruled</i>	rēct ī essētis, <i>you would have been</i> <i>ruled</i>
rēct us esset, <i>he would have been</i> <i>ruled</i>	rēct ī essent, <i>they would have been</i> <i>ruled</i>

<sup>1</sup> *I.e.*, the act would now be going on (if circumstances were different). Cf. page 59, footnote 1. See § 307, 3.

<sup>2</sup> See § 84, NOTE.

## IMPERATIVE

PRES.	rege <i>re</i> , <i>be ruled</i>	regi <i>mini</i> , <i>be ruled</i>
FUT.	regi <i>tor</i> , <i>you shall be ruled</i>	
	regi <i>tor</i> , <i>he shall be ruled</i>	regu <i>ntor</i> , <i>they shall be ruled</i>

## INFINITIVE

## PARTICIPLE

PRES.	reg <i>i</i> , <i>to be ruled</i>	
PERF.	rēct <i>us esse</i> , <i>to have been ruled</i>	PERF. rēct <i>us</i> , <i>having been ruled</i> <sup>1</sup>
FUT.	rēct <i>um iri</i> , <i>to be about to be ruled</i>	GERUNDIVE rege <i>ndus</i> , <i>to be ruled = deserving to be ruled</i>

90. The following verbs have the infinitive in *-ēre* but present numerous peculiarities in some of their forms. They are here divided into groups in such a way as to make it as easy as possible for the learner to remember the principal parts:

(For an alphabetical list of verbs, see § 413.)

regō, <sup>2</sup> <i>rule</i>	rēxī	rēctum
So tegō, <i>cover</i> , affligō, <i>cast down</i> , intellegō, <sup>3</sup> <i>understand</i> , cingō, <i>gird</i> , neglegō, <sup>3</sup> <i>neglect</i> , tingō, <i>wet</i> , iungō, <i>join</i> , unguō, <i>anoint</i> , distinguō, <i>distinguish</i> , extinguō, <i>extinguish</i> , restinguō, <i>extinguish</i>		
struō, <i>build</i>	strūxī	strūctum
diligō, <sup>3</sup> <i>love</i>	dilēxī	dilēctum

<sup>1</sup> Rēctus can not mean *ruled* since regō, *rule* (like amō, *love*) expresses an act of such a kind that the completion of it does not result in a corresponding state. See page 60, footnote 1. There is no such thing as a ruled state, when the act of ruling is finished.

<sup>2</sup> The perfect indicative and participle of this group are formed by substituting *-xī* and *-ctum*, respectively, for the *-gere* or *-guere* of the infinitive and lengthening the stem-vowel.

<sup>3</sup> For legō and its other compounds, see under legō, (page 76).

figō, <i>mould</i>	finxī	fictum
So pingō, <i>paint</i> , stringō, <i>bind tight</i>		
dīcō, <i>say</i>	dīxī	dictum
So dūcō, <i>lead</i>		
coquō, <i>cook</i>	coxī	coctum
vehō, <i>carry</i>	vexī	vectum
trahō, <i>drag</i>	trāxī	trāctum
figō, <i>fix</i>	fixī	fixum
fluō, <i>flow</i>	fluxī	(fluxus, adj.)
nectō, <i>bind</i>	nexuī (nexī)	nexum
flectō, <i>turn</i>	flexī	flexum
carpō, <i>pluck</i>	carpsī	carptum
So rēpō, <sup>1</sup> <i>creep</i> , sculpō, <i>carve</i> , serpō, <sup>1</sup> <i>creep</i>		
scribō, <i>write</i>	scripsī	scriptum
So nūbō, <i>marry</i>		
temnō, <i>scorn</i>	tempsī	temptum
dēmō, <i>take away</i>	dēmpsī (see emō)	dētemptum
So sūmō, <i>take</i> , prēmō, <i>bring forth</i>		
gerō, <i>carry</i>	gessi	gestum
ūrō, <i>burn</i>	ussi	ūstum
lūdō, <i>play</i>	lūsī	lūsum
So claudō, <i>shut</i> , dividō, <i>divide</i> , laedō, <i>injure</i> , plaudō, <i>clap</i> , explōdō, <i>hiss off</i> , rādō, <i>scrape</i> , rōdō, <i>gnaw</i> , vādō, <i>go</i> , trūdō, <i>shove</i>		
cēdō, <i>go away</i>	cessī	cessum
mergō, <i>dip</i>	mersī	mersum
So spargō, <i>scatter</i>		
mittō, <i>send</i>	mīsī	missum
premō, <i>press</i>	pressī	pressum

<sup>1</sup> Lacks perfect participle.

induō, <i>put on</i>	indui	indūtum
So imbuō, <i>wet</i> , polluō, <i>soil</i> , minuō, <i>lessen</i> , statuō, <i>decide</i> , constituō, <i>establish</i> , suō, <i>sew</i> , tribuō, <i>assign</i>		
diruō, <i>destroy</i>	dirui	dirutum
So obruō, <i>overwhelm</i> , ruō (ruitūrus), <i>tumble</i>		
acuō, <i>sharpen</i>	acui	acūtum
So arguō, <i>prove</i> , congruō, <sup>1</sup> <i>agree</i> , metuō, <sup>1</sup> <i>fear</i> , abnuō, <sup>1</sup> <i>refuse</i> , respuō, <sup>1</sup> <i>reject</i>		
molō, <i>grind</i>	molui	molitum
So vomō, <i>vomit</i> , fremō, <sup>1</sup> <i>growl</i> , gemō, <sup>1</sup> <i>groan</i> , tremō, <sup>1</sup> <i>tremble</i> , strepō, <sup>1</sup> <i>make a noise</i> .		
gignō, <i>beget</i>	genui	genitum
-cumbō, <i>recline</i>	-cubui	-cubitum
pōnō, <i>place</i>	posui	positum
colō, <i>cultivate</i>	colui	cultum
So incolō, <sup>1</sup> <i>inhabit</i> , excolō, <i>perfect</i> , cōnsulō, <i>consult</i> (-sului, -sultum), alō, <i>nourish</i> , alui, <i>altum</i> or <i>aliturum</i>		
rapiō, <i>snatch</i>	rapui	raptum
In compounds, -ripiui, -reptum		
serō, <i>entwine</i>	serui	sertum
So cōnserō, <i>join</i> , dēserō, <i>desert</i> , texō, <i>weave</i> (texui, textum)		
metō, <i>mow</i>	messui	messum
cernō, <i>distinguish</i>	crēvi	crētum
So dēcernō, <i>decide</i> , discernō, <i>distinguish</i> , spernō, <i>scorn</i> , (sprēvi, sprētum)		

<sup>1</sup> Lacks perfect participle.

serō, <i>sow</i>	sēvī	satum
cōnserō, <i>plant</i>	-sēvī	cōnsitum
oblinō, <i>besmear</i>	oblēvī	oblitum
sternō, <i>spread</i>	strāvī	strātum
So prōsternō, <i>overthrow</i>		
petō, <i>seek</i>	petīvī (-īi)	petitum
So appetō, <i>covet</i> , and other compounds		
quaerō, <i>seek</i>	quaesīvī	quaesitum
So acquirō, <i>acquire</i> , requirō, <i>seek</i>		
terō, <i>rub</i>	trīvī	tritum
arcessō, <i>summon</i>	arcessīvī	arcessitum
So capessō, <i>seize eagerly</i> , laccessō, <i>challenge</i>		
sinō, <i>permit</i>	sīvī	situm
So dēsinō, <i>cease</i> (perf. usually dēsīi)		
agō, <i>drive, do</i>	ēgī	āctum
So peragō, <i>finish</i> , subigō, <i>subdue</i> (-ēgī, -āctum)		
cōgō, <i>compel</i>	coēgī	coāctum
frangō, <i>break</i>	frēgī	frāctum
So perfringō (-frēgī, -frāctum)		
legō, <i>collect, read</i>	lēgī	lēctum
So perlegō, <i>read through</i> , colligō, <i>collect</i> , dēligō, <i>choose</i> (all -lēgī, -lēctum); see other compounds of legō (under regō, above)		
emō, <i>buy</i>	ēmī	ēemptum
So coemō, <i>buy up</i> , redimō, <i>redeem</i> , dirimō, <i>destroy</i> (all -ēmī, -ēemptum)		
icō, <i>strike</i>	icī	ictum
vincō, <i>conquer</i>	vīcī	victum
relinquō, <i>leave</i>	reliquī	relictum
rumpō, <i>burst</i>	rūpī	ruptum



edō, <i>eat</i>	ēdī	ēsum
fundō, <i>pour</i>	fūdī	fūsum
excūdō, <i>hammer</i>	excūdī	excūsum
sidō, <i>sit down</i>	sidi	sessum
So cōnsidō, <i>take one's seat,</i>		
possidō, <i>take possession of</i>		
findō, <i>split</i>	fidi	fissum
So scindō <i>cut</i>		
solvō, <i>release</i>	solvi	solūtum
So volvō, <i>roll</i>		
accendō, <i>kindle</i>	accendi	accēsum
So ascendō, <i>climb, defend, defend,prehendō, seize, etc.</i>		
pando, <i>spread out</i>	pandi	pāsum (passum)
vellō, <i>pull</i>	velli	vulsum
vertō, <i>turn</i>	verti	versum
visō, <i>go to see, visit</i>	visi	vīsum
verrō, <i>sweep</i>	verri	versum
flōrēscō, <sup>1</sup> <i>begin to bloom</i>	flōruī	—— <sup>2</sup>
So most verbs in -ēscō (Exceptions follow.)		
crēscō, <i>grow</i>	crēvi	crētum
So cōnsuēscō, <i>become accustomed,</i>		
quiēscō, <i>rest, obsolēscō grow old,</i>		
adolēscō, <i>grow up</i>	adolēvi	adultum
adhaerēscō, <sup>1</sup> <i>stick</i>	adhaesi	—— <sup>2</sup>
ingemiscō, <i>sigh</i>	ingemui	—— <sup>2</sup>
sciscō, <i>enact</i>	scivi	scitum
discō, <i>learn</i>	didici	—— <sup>2</sup>
poscō, <i>demand</i>	poposci	—— <sup>2</sup>
pāscō, <i>feed</i>	pāvi	pāstum

<sup>1</sup> Verbs in -scō usually have the same perfect indicative as the verbs from which they are derived; flōreō, adhaereō, ingemō, sciō, etc.

<sup>2</sup> Lacking.

nōscō, <i>come to know</i>	nōvī	nōtum
So ignōscō, <i>pardon</i>		
agnōscō, <i>recognize</i>	agnōvī	agnitum
So cognōscō <i>come to know</i>		
abdō, <i>hide</i>	abdidī	abditum
So addō, <i>add, condō, found, crēdō, believe</i>		
dēdō, <i>surrender, perdō, destroy, lose,</i>		
prōdō, <i>betray, reddo, give back,</i>		
trādō, <i>surrender, etc.</i>		
cōnsistō, <i>halt</i>	cōnstītī	—— <sup>1</sup>
So resistō, <i>resist</i>		
circumsistō, <i>take one's stand</i>	circumstetī	—— <sup>1</sup>
<i>around</i>		

NOTE. In many verbs the perfect tense is formed by reduplication, i. e. by prefixing a syllable made by adding to the initial consonant of the verb either the vowel *e*, or *i*, or the vowel that immediately follows the initial consonant.

cadō, <i>fall</i>	cecīdī	casūrus
caedō, <i>cut, kill</i>	cecidī	caesum
discō, <i>learn</i>	didicī	—— <sup>1</sup>
pendo, <i>weigh</i>	pependī	pēsum
poscō, <i>demand</i>	poposcī	—— <sup>1</sup>
tendō, <i>stretch</i>	tetendī	tentum
tundō, <i>beat</i>	tutudī	tūsum (tūsum)
fallō, <i>deceive</i>	fefellī	falsus (adj.)
pellō, <i>drive, rout</i>	pepulī	pulsum
currō, <i>run</i>	cucurri	cursum
parcō, <i>spare</i>	peperci	parsūrus
canō, <i>sing</i>	cecini	—— <sup>1</sup>
tangō, <i>touch</i>	tetigī	tāctum
pangō, <i>fix, determine</i>	pepigī <sup>2</sup>	pāctum
pungō, <i>puncture</i>	pupugī	pūctum
percellō, <i>smite</i>	perculi	perculsum
tollō, <i>remove</i>	sustuli	sublātum

<sup>1</sup> Lacking.

<sup>2</sup> Sometimes, pēgi or pānxi.

## FOURTH (or -IRE) CONJUGATION

91. audiō, *hear*

Principal Parts: audiō, audire, audīvī, auditum

## ACTIVE VOICE

## INDICATIVE

SINGULAR	PRESENT	PLURAL
audi ō, <i>I hear</i>	audi mus, <i>we hear</i>	
audi s, <i>you hear</i>	audi tis, <i>you hear</i>	
audi t, <i>he hears</i>	audi unt, <i>they hear</i>	

## IMPERFECT

audi ēbam, <i>I was hearing</i> <sup>1</sup>	audi ēbāmus, <i>we were hearing</i>
audi ēbās, <i>you were hearing</i>	audi ēbātis, <i>you were hearing</i>
audi ēbat, <i>he was hearing</i>	audi ēbant, <i>they were hearing</i>

## FUTURE

audi am, <i>I shall hear</i>	audi ēmus, <i>we shall hear</i>
audi ēs, <i>you will hear</i>	audi ētis, <i>you will hear</i>
audi et, <i>he will hear</i>	audi ent, <i>they will hear</i>

## PERFECT

audīv ī, <i>I heard, have heard</i>	audīv imus, <i>we heard, have heard</i>
audīv istī, <i>you heard, have heard</i>	audīv istis, <i>you heard, have heard</i>
audīv it, <i>he heard, has heard</i>	audīv ērunt (-ēre), <i>they heard, have heard</i>

## PLUPERFECT

audīv eram, <i>I had heard</i>	audīv erāmus, <i>we had heard</i>
audīv erās, <i>you had heard</i>	audīv erātis, <i>you had heard</i>
audīv erat, <i>he had heard</i>	audīv erant, <i>they had heard</i>

## FUTURE PERFECT

audīv erō, <i>I shall have heard</i>	audīv erimus, <i>we shall have heard</i>
audīv eris, <i>you will have heard</i>	audīv eritis, <i>you will have heard</i>
audīv erit, <i>he will have heard</i>	audīv erint, <i>they will have heard</i>

<sup>1</sup> For other translations of the imperfect, see § 256.

## SUBJUNCTIVE

## PRESENT

## SINGULAR

## PLURAL

audi <b>am</b> , <i>may I hear, I should</i> (hereafter) <i>hear</i>	audi <b>āmus</b> , <i>may we hear, let us</i> <i>hear, we should</i> (hereafter) <i>hear</i>
audi <b>ās</b> , <i>may you hear, you would</i> (hereafter) <i>hear</i>	audi <b>ātis</b> , <i>may you hear, you would</i> (hereafter) <i>hear</i>
audi <b>at</b> , <i>may he hear, let him hear,</i> <i>he would</i> (hereafter) <i>hear</i>	audi <b>ant</b> , <i>may they hear, let them</i> <i>hear, they would</i> (hereafter) <i>hear</i>

## IMPERFECT

audi <b>rem</b> , <i>I should</i> (now) <i>hear</i> <sup>1</sup>	audi <b>rēmus</b> , <i>we should</i> (now) <i>hear</i> <sup>1</sup>
audi <b>rēs</b> , <i>you would</i> (now) <i>hear</i> <sup>1</sup>	audi <b>rētis</b> , <i>you would</i> (now) <i>hear</i> <sup>1</sup>
audi <b>ret</b> , <i>he would</i> (now) <i>hear</i>	audi <b>rent</b> , <i>they would</i> (now) <i>hear</i>

## PERFECT

audi <b>erim</b> <sup>2</sup>	audi <b>erimus</b> <sup>3</sup>
audi <b>eris</b> <sup>3</sup>	audi <b>eritis</b> <sup>3</sup>
audi <b>erit</b>	audi <b>erint</b>

## PLUPERFECT

audi <b>issem</b> , <i>I should have heard</i>	audi <b>issēmus</b> , <i>we should have</i> <i>heard</i>
audi <b>issēs</b> , <i>you would have heard</i>	audi <b>issētis</b> , <i>you would have heard</i>
audi <b>isset</b> , <i>he would have heard</i>	audi <b>issent</b> , <i>they would have</i> <i>heard</i>

## IMPERATIVE

PRES. audi, <i>hear</i>	audi <b>te</b> , <i>hear</i>
FUT. audi <b>tō</b> , <i>you shall hear</i>	audi <b>tōte</b> , <i>you shall hear</i>
audi <b>tō</b> , <i>he shall hear</i>	audi <b>untō</b> , <i>they shall hear</i>

<sup>1</sup> *Should (would) hear, in the sense of should (would) now be hearing. See § 307, 3: page 56, footnote 1.*

<sup>2</sup> See § 84, NOTE.

<sup>3</sup> See page 57, footnote 2.

## INFINITIVE

## PARTICIPLE

PRES. audi <b>re</b> , <i>to hear</i>	PRES. audi <b>ēns</b> , <sup>1</sup> <i>hearing</i>
PERF. audi <b>visse</b> , <i>to have heard</i>	
FUT. audit <b>ūrus esse</b> , <i>to be about to hear</i>	FUT. audit <b>ūrus</b> , <i>about to hear</i>

## GERUND

## SUPINE

Gen. audi <b>endi</b> , <i>of hearing</i>	
Dat. audi <b>endō</b> , <i>to or for hearing</i>	
Acc. audi <b>endum</b> , <i>hearing</i>	Acc. audit <b>um</b> , <sup>2</sup> <i>to (in order to) hear</i>
Abl. audi <b>endō</b> , <i>by hearing</i>	Abl. audit <b>ū</b> , <sup>3</sup> <i>in the hearing</i>

## PASSIVE VOICE

## INDICATIVE

## PRESENT

## SINGULAR

## PLURAL

audi <b>or</b> , <i>I am heard</i> <sup>4</sup>	audi <b>mur</b> , <i>we are heard</i> <sup>4</sup>
audi <b>ris</b> ( <b>-re</b> ), <i>you are heard</i> <sup>4</sup>	audi <b>mini</b> , <i>you are heard</i> <sup>4</sup>
audi <b>tur</b> , <i>he is heard</i>	audi <b>untur</b> , <i>they are heard</i>

## IMPERFECT

audi <b>ēbar</b> , <i>I was heard</i> <sup>5</sup>	audi <b>ēbāmur</b> , <i>we were heard</i> <sup>5</sup>
audi <b>ēbāris</b> ( <b>-re</b> ), <i>you were heard</i>	audi <b>ēbāmini</b> , <i>you were heard</i>
audi <b>ēbātur</b> , <i>he was heard</i>	audi <b>ēbantur</b> , <i>they were heard</i>

## FUTURE

audi <b>ar</b> , <i>I shall be heard</i>	audi <b>ēmur</b> , <i>we shall be heard</i>
audi <b>ēris</b> ( <b>-re</b> ), <i>you will be heard</i>	audi <b>ēmini</b> , <i>you will be heard</i>
audi <b>ētur</b> , <i>he will be heard</i>	audi <b>entur</b> , <i>they will be heard</i>

<sup>1</sup> Declined audiēns, audientis, etc.<sup>2</sup> See page 57, footnote 4: § 178.<sup>3</sup> See page 57, footnote 5: § 191.<sup>4</sup> Am (are) heard, in the sense of am (are) being heard. See page 58, footnote 1.<sup>5</sup> Was (were) heard, in the sense of was (were) being heard, an act that was going on in the past. See page 58, footnote 1. For other translations of the imperfect, see § 256.

## PERFECT

audīt <b>us sum</b> , <i>I have been heard,</i> <i>was heard</i>	audīt <b>ī sumus</b> , <i>we have been heard,</i> <i>were heard</i>
audīt <b>us es</b> , <i>you have been heard,</i> <i>were heard</i>	audīt <b>ī estis</b> , <i>you have been heard,</i> <i>were heard</i>
audīt <b>us est</b> , <i>he has been heard,</i> <i>was heard</i>	audīt <b>ī sunt</b> , <i>they have been heard,</i> <i>were heard</i>

## PLUPERFECT

audīt <b>us eram</b> , <i>I had been heard</i>	audīt <b>ī erāmus</b> , <i>we had been heard</i>
audīt <b>us erās</b> , <i>you had been heard</i>	audīt <b>ī erātis</b> , <i>you had been heard</i>
audīt <b>us erat</b> , <i>he had been heard</i>	audīt <b>ī erant</b> , <i>they had been heard</i>

## FUTURE PERFECT

audīt <b>us erō</b> , <i>I shall have been</i> <i>heard</i>	audīt <b>ī erimus</b> , <i>we shall have been</i> <i>heard</i>
audīt <b>us eris</b> , <i>you will have been</i> <i>heard</i>	audīt <b>ī eritis</b> , <i>you will have been</i> <i>heard</i>
audīt <b>us erit</b> , <i>he will have been</i> <i>heard</i>	audīt <b>ī erunt</b> , <i>they will have been</i> <i>heard</i>

## SUBJUNCTIVE

## PRESENT

SINGULAR	PLURAL
audi <b>ar</b> , <i>may I be heard, I should</i> <i>(hereafter) be heard</i>	audi <b>āmur</b> , <i>may we (let us) be</i> <i>heard, we should (hereafter) be</i> <i>heard</i>
audi <b>āris (-re)</b> , <i>may you be heard,</i> <i>you would (hereafter) be heard</i>	audi <b>āminī</b> , <i>may you be heard, you</i> <i>would (hereafter) be heard</i>
audi <b>ātur</b> , <i>may he (let him) be</i> <i>heard, he would (hereafter) be</i> <i>heard</i>	audi <b>antur</b> , <i>may they (let them) be</i> <i>heard, they would (hereafter) be</i> <i>heard</i>

## IMPERFECT

audī <i>rer</i> , <i>I should (now) be heard</i> <sup>1</sup>	audī <i>rēmur</i> , <i>we should (now) be heard</i> <sup>1</sup>
audī <i>rēris</i> ( <i>-re</i> ), <i>you would (now) be heard</i>	audī <i>rēmini</i> , <i>you would (now) be heard</i>
audī <i>rētur</i> , <i>he would (now) be heard</i>	audī <i>rentur</i> , <i>they would (now) be heard</i>

## PERFECT

audīt <i>us sim</i> <sup>2</sup>	audīt <i>i simus</i> <sup>2</sup>
audīt <i>us sis</i>	audīt <i>i sitis</i>
audīt <i>us sit</i>	audīt <i>i sint</i>

## PLUPERFECT

audīt <i>us essem</i> , <i>I should have been heard</i>	audīt <i>i essēmus</i> , <i>we should have been heard</i>
audīt <i>us essēs</i> , <i>you would have been heard</i>	audīt <i>i essētis</i> , <i>you would have been heard</i>
audīt <i>us esset</i> , <i>he would have been heard</i>	audīt <i>i essent</i> , <i>they would have been heard</i>

## IMPERATIVE

PRES. audī <i>re</i> , <i>be heard</i>	audī <i>mini</i> , <i>be heard</i>
FUT. audī <i>tor</i> , <i>you shall be heard</i>	
audī <i>tor</i> , <i>he shall be heard</i>	audī <i>untor</i> , <i>they shall be heard</i>

## INFINITIVE

## PARTICIPLE

PRES. audī <i>rī</i> , <i>to be heard</i>	
PERF. audīt <i>us esse</i> , <i>to have been heard</i>	PERF. audīt <i>us</i> , <i>having been heard</i> <sup>3</sup>
FUT. audīt <i>um irī</i> , <i>to be about to be heard</i>	GERUNDIVE audi <i>endus</i> , <i>to be heard = deserving to be heard</i>

<sup>1</sup> I.e. some one would (now) be hearing (if circumstances were different).<sup>2</sup> See § 84, NOTE.<sup>3</sup> See page 60, footnote 1: cf. page 73, footnote 1.

92. The following verbs have the infinitive in *-īre*, but differ from *audīre* in forming some of their principal parts:

(For an alphabetical list of verbs, see § 413.)

<i>eō, go</i>	<i>īi (ivī)</i>	<i>itum</i>
<i>sepeliō, burn</i>	<i>sepelivī</i>	<i>sepultum</i>
<i>saepiō, hedge in</i>	<i>saepsī</i>	<i>saeptum</i>
<i>fulciō, prop up</i>	<i>fulsī</i>	<i>fultum</i>
<i>referciō, stuff</i>	<i>refersī</i>	<i>refertum</i>
<i>sentiō, feel</i>	<i>sēnsī</i>	<i>sēnsum</i>
<i>sanciō, enact</i>	<i>sānxī</i>	<i>sānctum</i>
<i>vinciō, bind</i>	<i>vīnxī</i>	<i>vīnctum</i>
<i>aperiō, open</i>	<i>aperuī</i>	<i>apertum</i>
<i>So operiō, cover, saliō,<sup>1</sup> leap</i>		
<i>exerior, try (§ 95)</i>	<i>expertus sum</i>	
<i>So opperior, await</i>		
<i>veniō, come</i>	<i>vēnī</i>	<i>ventum</i>
<i>So adveniō, arrive, inveniō, find, etc.</i>		
<i>reperiō, find</i>	<i>repperī</i>	<i>repertum</i>
<i>comperiō, find out</i>	<i>comperī</i>	<i>compertum</i>
<i>sarciō, patch</i>	<i>sarsī</i>	<i>sartum</i>
<i>hauriō, drain</i>	<i>hausī</i>	<i>haustum</i>
<i>amiciō, cover</i>	— <sup>2</sup>	<i>amictum</i>

#### Verbs in *-iō* with Infinitive in *-ēre*

93. Verbs in *-iō*, with infinitive in *-ēre* (usually classed therefore with verbs of the third conjugation) take the terminations of *audiō* in those forms (printed in bold-face type in the following paradigm) in which the *-i-* of the stem is immediately followed by a vowel; also in the form **capit**.

*capiō, take*

Principal Parts: *capiō, capere, cepī, captum*

<sup>1</sup> Lacks perfect participle; perf. indicative sometimes *saliū*.

<sup>2</sup> Lacking.



## INDICATIVE

ACTIVE		PASSIVE			
	SING.	PLUR.		SING.	PLUR.
PRES.	capiō capis capit	capimus capitis capiunt		capior caperis (–re) capitur	capimur capiminī capiuntur
IMPF.	capiēbam capiēbās capiēbat	capiēbāmus capiēbātis capiēbant		capiēbar capiēbāris, –re capiēbātur	capiēbāmur capiēbāminī capiēbantur
FUT.	capiam capiēs capiet	capiēmus capiētis capiēt		capiar capiēris, –re capiētur	capiēmur capiēminī capiēntur
PERF.	cēpī, etc.			captus sum, etc.	
PLUPF.	cēperam, etc.			captus eram, etc.	
FUT.					
	PERF. cēperō, etc.			captus erō, etc.	

## SUBJUNCTIVE

PRES.	capiam capiās capiat	capiamus capiātis capiant	capiar capiāris, -re capiātur	capiamur capiāmini capiantur
IMPF.	caperem, etc.		caperer, etc.	
PERF.	cēperim, etc.		captus sim, etc.	
PLUPF.	cēpissem, etc.		captus essem, etc.	

## IMPERATIVE

PRES.	cape	capite	capere	capimini
FUT.	capitō capiūtō	capitōte capiūtō	capitor capitor	capiuntor

## INFINITIVE

PRES.	capere	capī
PERF.	cēpisse	captus esse
FUT.	captūrus esse	captum irī

PARTICIPLE			
PRES.	capiēns		
PERF.			captus
FUT.	captūrus	GERUNDIVE	capiendus
GERUND		SUPINE	
Gen.	capiendī		
Dat.	capiendō		
Acc.	capiendum	Acc.	captum
Abl.	capiendō	Abl.	captū

94. The following verbs in *-iō*, with infinitive in *-ēre*, present the same peculiarities as *capiō* in forms derived from the present stem:

accipiō, <sup>1</sup> <i>receive</i>	accēpī	acceptum
So incipiō, <i>begin</i> , excipiō, <i>take out</i> , recipiō, <i>take back</i> , receive		
faciō, <i>do</i> , make	fēcī	factum
So assuēfaciō, <i>accustom</i> , patefaciō, <i>open</i> , disclose, calefaciō, <i>heat</i> , etc. (all <i>-fēcī</i> , <i>-factum</i> )		
cōnficiō, <sup>1</sup> <i>accomplish</i>	cōnfēcī	cōnfectum
So afficiō, <i>affect</i> , interficiō, <i>kill</i> , perficiō, <i>complete</i>		
iaciō, <i>throw</i>	iēcī	iactum
abiciō, <sup>1</sup> <i>throw away</i>	abiēcī	abiectionum
So prōiciō, <i>throw down</i> , coniciō, <i>put together</i> , etc.		
cōspiciō, <i>see</i>	cōspexī	cōspectum
So aspiciō, <i>look at</i> , alliciō, <i>attract</i> , illiciō, <i>attract</i> , pelliciō, <i>coax</i>		
cupiō, <i>desire</i>	cupīvī	cupitum
So sapiō, <i>be wise</i>	sapīvī	_____ <sup>2</sup>
quatiō, <i>shake</i>	_____ <sup>2</sup>	quassum
concutiō, <i>shake violently</i>	concussī	concussum

<sup>1</sup> Capiō, faciō, iaciō, rapiō, when compounded with a preposition or *re-*, or *dis*, become  
*-cipiō*, *-cēpī*, *-ceptum*  
*-ficiō*, *-fēcī*, *-fectum*  
*-iciō*, *-iēcī*, *-iectum*  
*-ripiō*, *-ripuī*, *-reptum*

<sup>2</sup> Lacking.

ēliciō, <i>elicit</i>	ēlicui	ēlicitum
pariō, <i>produce</i>	peperi	partum (paritūrus)
fodiō, <i>dig</i>	fōdi	fossū
fugiō, <i>flee</i>	fūgi	fugitūrus
So effugiō, <i>escape</i> , cōfugiō, <i>flee for refuge</i>		
rapiō, <i>snatch</i>	rapui	raptum
ēripiō, <sup>1</sup> <i>snatch away</i>	ēripui	ēreptum
So arripiō, <i>seize</i> , diripiō, <i>plunder</i> , etc.		

## Deponent Verbs

95. Deponent verbs are regularly *passive in form* but (with the exception of the gerundive<sup>2</sup>) *active in meaning*. They are conjugated like the passive of corresponding verbs of the regular conjugations, but they also have the active forms indicated in the following table:

PRINCIPAL PARTS <sup>3</sup>	CONJUGATED LIKE THE PASSIVE OF	ACTIVE FORMS			
		FUTURE INFINITIVE	PRESENT AND FUTURE PARTICIPLE	GERUND	SUPINE
cōnor, <i>I attempt</i> cōnārī, cōnātus sum	amō	cōnātūrus esse	cōnāns cōnātūrus	cōnandī, -ō, etc.	cōnātum cōnātū
vereor, <i>I fear</i> verērī, veritus sum	moneō	veritūrus esse	verēns veritūrus	verendī, -ō, etc.	veritum veritū
loquor, <i>I speak</i> loquī, locūtus sum	regō	locūtūrus esse	loquēns locūtūrus	loquendī, -ō, etc.	locūtum locūtū
partior, <i>I share</i> partīrī, partitus sum	audiō	partitūrus esse	partiēns partitūrus	partiendī, -ō, etc.	partitum partitū
patior, <i>I endure, allow</i> patī, passus sum	capiō	passūrus esse	patiēns passūrus	patiendī, -ō, etc.	passum passū

<sup>1</sup> See page 86, footnote 1.

<sup>2</sup> The perfect participle also sometimes has a passive force.

<sup>3</sup> The principal parts of a deponent verb are: present indicative, present infinitive, and perfect indicative.

36. Deponent verbs always form their infinitives in *-ārī*, *-ērī*, *-ī*, *-īrī*, according to their conjugation. Their perfect participles are formed as follows:

1. First conjugation: regularly in *-ātus* (cf. *amātus*)
2. Second conjugation: regularly in *-itus* (cf. *monitus*)

EXCEPTIONS:

<i>reor, think</i>	<i>rātus</i>
<i>fateor, confess</i>	<i>fassus</i>
<i>cōnfiteor, confess</i>	<i>cōfessus</i>
So <i>prōfiteor</i> .	

3. Third conjugation: in various ways, thus:

<i>expergīscor, awake</i>	<i>experrēctus</i>
<i>fungor, perform</i>	<i>fūctus</i>
<i>queror, complain</i>	<i>questus</i>
<i>loquor, speak</i>	<i>locūtus</i>
<i>sequor, follow</i>	<i>secūtus</i>
<i>fruor, enjoy</i>	<i>frūctus</i>
So <i>perfruor, enjoy fully</i>	
<i>lābor, slip</i>	<i>lāpsus</i>
<i>amplector, embrace</i>	<i>amplexus</i>
So <i>complector, embrace</i>	
<i>nītor, lean on</i>	<i>nīsus or nīxus</i>
<i>gradior, step</i>	<i>gressus</i>
So <i>aggredior, attack,</i>	
<i>congregdior, come together</i>	
<i>ēgredior, come forth</i>	
<i>ingredior, enter</i>	
<i>regredior, turn back</i>	
<i>patior, allow</i>	<i>passus</i>
So <i>perpetior, endure to the end</i>	<i>perpessus</i>
<i>ūtor, use</i>	<i>ūsus</i>
<i>morior, die</i>	<i>mortuus</i>
<i>adipīscor, get</i>	<i>adeptus</i>
<i>comminīscor, invent</i>	<i>commentus</i>
<i>reminīscor, remember</i>	_____1

<sup>1</sup> Lacking.

nancīscor, <i>get</i>	nāctus or nāctus
nāscor, <i>be born</i>	nātus
oblīvīscor, <i>forget</i>	oblītus
pacīscor, <i>agree</i>	pactus
proficīscor, <i>set out</i>	profectus
ulcīscor, <i>avenge</i>	ultus
īrāscor, <i>become angry</i>	(īrātus as adj.)
vescor, <i>feed upon</i>	_____1

4. Fourth conjugation: regularly in -ītus (cf. audītus)

EXCEPTIONS:

assentior, <i>assent</i>	assēnsus
experior, <i>try</i>	expertus
opperior, <i>await</i>	oppertus
ōrdior, <i>begin</i>	ōrsus
orior, <sup>2</sup> <i>arise</i>	ortus
mētiōr, <i>measure</i>	mēnsus

Semi-Deponent Verbs

97. Some verbs (called semi-deponent) have passive forms with active meanings, in the perfect,<sup>3</sup> pluperfect,<sup>3</sup> and future perfect tenses, but only active forms elsewhere.

audeō, <i>dare</i>	audēre	ausus sum
fidō, <i>trust</i>	fidere	fisus sum
gaudeō, <i>rejoice</i>	gaudēre	gavisus sum
soleō, <i>be accustomed</i>	solēre	solitus sum

98. For coeptus sum, *I began*, see § 114.

The perfect passive participles of a few verbs have perfect active meanings:

adultus (from adolēscō), <i>having grown up</i>
cēnātus (from cēnō), <i>having dined</i>
iūrātus (from iūrō), <i>having taken oath</i>
pōtus (from pōtō), <i>having drunk</i>
prānsus (from prandeō), <i>having lunched</i>

<sup>1</sup> Lacking.

<sup>2</sup> Orior, however, in most of its forms follows the conjugation of capior: e.g. oreris, oritur, orimur, oreretur.

<sup>3</sup> Indicative and subjunctive.

**Revertor** had the active form **reverti** in the perfect indicative until comparatively late times.

### Periphrastic Conjugations

99. Future active participles and gerundives may be combined with various forms of **sum**.

	ACTIVE	INDICATIVE	PASSIVE
PRES.	<b>audītūrus</b> (-a, -um) <b>sum</b> , <i>I am about to hear</i> <sup>1</sup>	<b>audiendus</b> (-a, -um), <b>sum</b> , <i>I am</i> <i>(ought, deserve) to be heard</i> <sup>2</sup>	
IMPF.	<b>audītūrus eram</b> , <i>I was</i> <i>about to hear</i> <sup>1</sup>	<b>audiendus eram</b> , <i>I was (was de-</i> <i>serving) to be heard, ought to</i> <i>have been heard</i>	
FUT.	<b>audītūrus erō</b> , <i>I shall be</i> <i>about to hear</i>	<b>audiendus erō</b> , <i>I shall deserve to</i> <i>be heard</i>	
PERF.	<b>audītūrus fui</b> , <i>I have been</i> <i>(was) about to hear</i>	<b>audiendus fui</b> , <i>I deserved (have</i> <i>deserved) to be heard, ought to</i> <i>have been heard</i>	
PLUPF.	<b>audītūrus fueram</b> , <i>I had</i> <i>been about to hear</i>	<b>audiendus fueram</b> , <i>I had de-</i> <i>served to be heard</i>	
FUT.	<b>audītūrus fuerō</b> , <i>I shall</i>	<b>audiendus fuerō</b> , <i>I shall have</i>	
PERF.	<i>have been about to hear</i>	<i>deserved to be heard</i>	

### SUBJUNCTIVE

PRES.	<b>audītūrus sim</b> , <i>may I be,</i> <i>I should (hereafter) be,</i> <i>about to hear</i>	<b>audiendus sim</b> , <i>may I deserve to</i> <i>be heard, I should (hereafter)</i> <i>deserve to be heard</i>
IMPF.	<b>audītūrus essem</b> , <i>I should</i> <i>(now) be about to hear</i>	<b>audiendus essem</b> , <i>I should (now)</i> <i>deserve to be heard</i>
PERF.	<b>audītūrus fuerim</b> , <sup>3</sup>	<b>audiendus fuerim</b> , <sup>3</sup>
PLUPF.	<b>audītūrus fuisset</b> , <i>I should</i> <i>have been about to hear</i>	<b>audiendus fuisset</b> , <i>I should have</i> <i>deserved to be heard</i>

<sup>1</sup> The corresponding English idiom is often *I am (was, etc.) going to hear*.

<sup>2</sup> The participle in -dus often indicates the necessity arising from obligation (*must be heard, etc.*).

<sup>3</sup> See § 84, NOTE.

## INFINITIVE

Fut. auditūrus esse, <i>to be about to hear</i>	audiendus esse <i>to deserve to be heard</i> <i>(lit., to be deserving to be heard)</i>
Fut. auditūrus fuisse, <i>to have been about to hear</i>	audiendus fuisse, <i>to have deserved to be heard</i>

## Irregular Verbs

## sum (§ 84)

100. The prepositional compounds of *sum*, viz. *absum*, *adsum*, *dēsum*, *insum*, *intersum*, *praesum*, *obsum*, *prōsum*, *subsum*, *supersum*, are inflected throughout like the simple verb *sum*. But *absum* and *praesum* have present participles *absēns* (*absent*) and *praesēns* (*present*).

In the perfect of *absum* and in the tenses derived from it the preposition has the form *ā* (not *ab*): *āfuī*, *āfueram*, *āfuerō*, *āfuerim*, *āfuissem*, etc. The *d* and *b* of prepositions are sometimes assimilated in writing (as they regularly were in pronunciation) to a following consonant: *affuī*, *offerō*, *attulī*, *allātus* (instead of *adfui*, *obferō*, *adtulī*, *adlātus*), etc.

101. In *prōsum*, *prō-* retains its original form, *prōd-*, before a vowel: *prōsum*, *prōdes*, *prōdest*, *prōsumus*, *prōdestis*, *prōsunt*, *prōderō*, *prōfuī*, *prōfueram*, *prōfuerō*, *prōsim*, *prōdessem*, etc.

102. *possum*,<sup>1</sup> *be able*

Principal Parts: *possum*, *posse*, *potui*,<sup>1</sup> ———

	INDICATIVE		SUBJUNCTIVE	
	SINGULAR	PLURAL	SINGULAR	PLURAL
PRES.	<i>possum</i>	<i>possumus</i>	<i>possim</i> <sup>2</sup>	<i>possimus</i>
	<i>potes</i>	<i>potestis</i>	<i>possis</i> <sup>2</sup>	<i>possitis</i>
	<i>potest</i>	<i>possunt</i>	<i>possit</i> <sup>2</sup>	<i>possint</i>

<sup>1</sup> *Possum* is a compound of *sum* and *potis* (*pote*, *pot*), *able* (cf. *sat* from *satis*). The *t* of *pot-* becomes *s* before *s*. The perfect forms, *potui*, etc., are from an obsolete verb, *poteō*, *-ēre*, *-ui*. *Potis* and *pote* are sometimes used as indeclinable adjectives of any gender.

<sup>2</sup> *Possim* (cf. *siem*, § 84, EXCEPTIONAL FORMS), *possis*, *possiet* occur in early Latin for *-sim*, *-sis*, *-sit*; also *potessem* and *potesse* for *possem* and *posse*.

	INDICATIVE—(Cont.)		SUBJUNCTIVE—(Cont.)	
	SINGULAR	PLURAL	SINGULAR	PLURAL
IMPF.	poteram	poterāmus	possem	possēmus
FUT.	poterō	poterimus		
PERF.	potuī	potuimus	potuerim	potuerīmus
PLUPF.	potueram	potuerāmus	potuissem	potuissēmus
FUT. PERF.	potuerō	potuerimus		

	INFINITIVE	PARTICIPLE
PRES.	posse <sup>1</sup>	potēns (adj. = <i>powerful</i> )
PERF.	potuisse	
FUT.	_____ <sup>2</sup>	

103. volō, *wish, be willing*; nōlō, *be unwilling*; mālō, *prefer*

Principal Parts: { volō, velle, voluī, \_\_\_\_\_<sup>4</sup>  
nōlō,<sup>3</sup> nolle, nōluī, \_\_\_\_\_<sup>4</sup>  
mālo,<sup>3</sup> malle, māluī, \_\_\_\_\_<sup>4</sup>

	INDICATIVE		
PRES.	volō	nōlō	mālō
	vis <sup>5</sup>	nōn vis <sup>6</sup>	māvīs
	vult <sup>6</sup>	nōn vult <sup>6</sup>	māvult
	volumus	nōlumus	mālumus
	vultis <sup>6</sup>	nōn vultis <sup>6</sup>	māvultis
	volunt	nōlunt	mālunt
IMPF.	volēbam	nōlēbam	mālēbam
FUT.	volam	nōlam	mālam
PERF.	voluī	nōluī	māluī
PLUPF.	volueram	nōlueram	mālueram
FUT. PERF.	voluerō	nōluerō	māluerō

<sup>1</sup> See page 91, footnote 2.

<sup>2</sup> Lacking.

<sup>3</sup> Nōlō = nē (= nōn) + volō; mālō = magis + volō.

<sup>4</sup> Lacking. The conjunction vel was originally the imperative of volō and meant *choose, take your choice*.

<sup>5</sup> Si vis and si vultis often become sis and sultis.

<sup>6</sup> The early forms vult, vultis continued to be sometimes used in classical times. Nēvis and nēvult sometimes occur in early Latin (for nōn vis and nōn vult).



SUBJUNCTIVE

PRES.	velim, -is, -it	nōlim	mālim
IMPF.	vellem, -ēs, -et	nōllem	māllem
PERF.	voluerim	nōluerim	māluerim
PLUPF.	voluissem	nōluissem	māluissem

IMPERATIVE

PRES.	—— <sup>1</sup>	nōlī	nōlite	—— <sup>1</sup>
FUT.	—— <sup>1</sup>	nōlitō	nōlitōte	—— <sup>1</sup>
		nōlitō	nōluntō	

INFINITIVE

PRES.	velle	nōlle	mālle
PERF.	voluisse	nōluisse	māluisse

PARTICIPLE

volēns	nōlēns	—— <sup>1</sup>
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104.

ferō, *bear*

Principal Parts: ferō, ferre, tulī, lātum

ACTIVE

PASSIVE

INDICATIVE

	SINGULAR	PLURAL	SINGULAR	PLURAL
PRES.	ferō	ferimus	feror	ferimur
	fers	fertis	ferris	ferimini
	fert	ferunt	fertur	feruntur
IMPF.	ferēbam		ferēbar	
FUT.	ferām		ferar	
PERF.	tulī		lātus sum	
PLUPF.	tuleram		lātus eram	
FUT. PERF.	tulerō		lātus erō	

<sup>1</sup> Lacking. The conjunction *vel* was originally the imperative of *volō* and meant *choose, take your choice*.

## SUBJUNCTIVE

PRES.	feram	ferar
IMPF.	ferrem, -ēs, etc.	ferrer, -ēris, etc.
PERF.	tulerim	lātus sim
PLUPF.	tulissem	lātus essem

## IMPERATIVE

PRES.	fer	ferte	ferre	ferimini
FUT.	fertō	fertōte	fertor	
	fertō	feruntō	fertor	feruntor

## INFINITIVE

PRES.	ferre	ferri
PERF.	tulisse	lātus esse
FUT.	lāturus esse	lātum iri

## PARTICIPLE

PRES.	ferēns	PERF.	lātus
FUT.	lāturus	GERUNDIVE	ferendus

## GERUND

## SUPINE

Gen.	ferendī, etc.	Acc.	lā um
		Abl.	lātū

## 105. Compounds of ferō are similarly conjugated:

afferō <sup>1</sup>	afferre <sup>1</sup>	attulī <sup>1</sup>	allātum <sup>1</sup>
auferō	auferre	abstulī	ablātum
cōnferō	cōnferre	contulī	collātum <sup>2</sup>
differō	differre	distulī	dilātum
efferō	efferre	extulī	ēlātum
inferō	inferre	intulī	illātum <sup>2</sup>
offerō	offerre	obtulī	oblātum
referō	referre	rettulī <sup>3</sup>	relātum
sufferō	sufferre	sustulī <sup>4</sup>	sublātum <sup>4</sup>

<sup>1</sup> Often written adferō, adferre, adtulī, adlātum.<sup>2</sup> Collātum, illātum are sometimes written conl-, inl-.<sup>3</sup> For red-tulī. Hence the tt. Cf. red-eō from re (red) + eō; reddō from re (red)

+ dō. For the assimilation of d, cf. attulī from adtulī.

<sup>4</sup> Cf. tollō, tollere, sustulī, sublātum.

106. *fiō, become, be made, be done, happen*<sup>1</sup>Principal Parts: *fiō, fierī, factus sum*<sup>2</sup>

INDICATIVE			SUBJUNCTIVE	
PRES.	<i>fiō</i>	——— <sup>3</sup>	<i>fiam</i>	<i>fiāmus</i>
	<i>fīs</i>	——— <sup>3</sup>	<i>fīas</i>	<i>fīātis</i>
	<i>fit</i>	<i>fiunt</i>	<i>fiat</i>	<i>fiant</i>
IMPF.	<i>fiēbam</i>		<i>fierem, -ēs, etc.</i>	
FUT.	<i>fiam, -ēs, -et</i>			
PERF.	<i>factus sum</i>		<i>factus sim</i>	
PLUPF.	<i>factus eram</i>		<i>factus essem</i>	
FUT. PERF.	<i>factus erō</i>			

IMPERATIVE			INFINITIVE	
PRES.	<i>fī</i>	<i>fite</i>	PRES. <i>fierī</i>	
			PERF. <i>factus esse</i>	
			FUT. <i>factum iri</i>	

## PARTICIPLE

PERF. *factus*  
 GERUNDIVE *faciendus*

107. *eō, go*Principal Parts: *eō, ire, iī (ivī),<sup>4</sup> itum*<sup>5</sup>

INDICATIVE			SUBJUNCTIVE	
PRES.	<i>eō</i>	<i>imus</i>	<i>eam</i>	<i>eāmus</i>
	<i>is</i>	<i>itis</i>	<i>eās</i>	<i>eātis</i>
	<i>it</i>	<i>eunt</i>	<i>eat</i>	<i>eant</i>
IMPF.	<i>ibam</i>		<i>irem</i>	
FUT.	<i>ibō</i>			

<sup>1</sup> Used as the passive of *faciō*. See § 94.<sup>2</sup> So *benefiō, calefiō, etc.*; occasionally *cōfit, dēfit, infit*. But *-fior, -ficitur, etc.*, are the usual passive forms in prepositional compounds; e.g., *cōfīcior, dēfīcitur, etc.*<sup>3</sup> Plural lacking.<sup>4</sup> Forms with *-v-* (unknown in most compounds of *eō*) occur chiefly in early and late Latin.<sup>5</sup> The passive forms (omitted above) occur in impersonal uses: *itur, one (he) goes, they go, etc.* (lit. *it is being gone*), etc.; and in transitive compounds: *praetereor, I am being passed*.

INDICATIVE			SUBJUNCTIVE	
PERF.	īi	iimus	ierim	
	istī <sup>1</sup> (iistī)	istis <sup>1</sup> (iistis)		
	iit, it	iērunt, -ēre		
PLUPF.	ieram		issem <sup>1</sup> (iissem)	
FUT. PERF.	ierō			
IMPERATIVE			INFINITIVE	
PRES.	i	te	PRES.	ire
FUT.	itō	itōte	PERF.	isse <sup>1</sup> (iisse)
	itō	euntō	FUT.	itūrus esse
PARTICIPLE			GERUND	SUPINE
PRES.	iēns (gen. euntis, etc.)	eundī	Acc.	itum
FUT.	itūrus	etc.	Abl.	itū
GERUNDIVE eundum <sup>2</sup> (est)				

108. Compounds of *eō* are regularly conjugated like *eō*, but *ambiō* (*ambi* + *eō*) follows *audiō*. *Queō* and *nequeō* regularly have *quīvī*, *nequīvī*, etc. instead of *quīi*, etc. and are mostly confined to the present tense.

109. *edō*, *eat*

Principal Parts: *edō*, *ēsse*<sup>3</sup> (*edere*), *ēdī*, *ēsum*

*Edō* is sometimes regularly conjugated (indicative: *edō*, *edis*, *edit*, etc.; subjunctive: *edam*, *edās*, *edat*, etc.), but commonly has the following irregular forms:

INDICATIVE		SUBJUNCTIVE	
ACTIVE	PASSIVE	ACTIVE	PASSIVE
PRES. <i>ēs</i> <sup>3</sup> <i>ēstis</i> <sup>3</sup>		<i>edim</i> <sup>4</sup> <i>edīmus</i>	
<i>ēst</i> <sup>3</sup>	<i>ēstur</i>	<i>edīs</i> <i>edītis</i>	
		<i>edint</i>	
IMPF.		<i>ēssem</i> , <sup>3</sup> etc. (3d pers.) <i>ēssētur</i>	

<sup>1</sup> Before *s*, in forms of *eō*, *īi* usually becomes *i*.

<sup>2</sup> See page 95, footnote 5.

<sup>3</sup> Differs from the corresponding form of *sum* in having *ē* instead of *ē*.

<sup>4</sup> For the *-im*, compare *sim*, *velim*, *nōlim*, *mālim*.

IMPERATIVE		INFINITIVE
PRES.	ēs <sup>1</sup> ēste <sup>1</sup>	PRES.    ēsse <sup>1</sup>
FUT.	ēstō <sup>1</sup> ēstōte <sup>1</sup>	
	ēstō <sup>1</sup>	

Compounds of *edō* are similarly conjugated, but *comedō* has *comēstum* as well as *comēsūm*.

### Defective Verbs

110. The following verbs lack some of their forms:

*inquam*,<sup>2</sup> *say*

Principal Parts: *inquam*, ———,<sup>3</sup> *inquiī*, ———<sup>3</sup>

INDICATIVE		
	SINGULAR	PLURAL
PRES.	<i>inquam</i>	<i>inquimus</i>
	<i>inquis</i>	<i>inquitis</i>
	<i>inquit</i>	<i>inquiunt</i>
IMPF.	———— <sup>3</sup>	———— <sup>3</sup>
	———— <sup>3</sup>	———— <sup>3</sup>
	<i>inquiēbat</i>	———— <sup>3</sup>
FUT.	———— <sup>3</sup>	———— <sup>3</sup>
	<i>inquiēs</i>	———— <sup>3</sup>
	<i>inquiet</i>	———— <sup>3</sup>
PERF.	<i>inquiī</i>	———— <sup>3</sup>
	<i>inquistī</i>	———— <sup>3</sup>
	<i>inquit</i>	———— <sup>3</sup>

### IMPERATIVE

PRES.	<i>inque</i> (rare)
FUT.	<i>inquitō</i> (rare)

<sup>1</sup> Differs from the corresponding form of *sum* in having *ē* instead of *ě*.

<sup>2</sup> *Inquam* always introduces a direct quotation and is inserted after one or more words of the quotation. Only the forms *inquam*, *inquis*, and *inquit* are in common use.

<sup>3</sup> Lacking.

111. aiō, *say*

The following forms of aiō occur:

INDICATIVE		SUBJUNCTIVE		
	SINGULAR	PLURAL	SINGULAR	PLURAL
PRES.	aiō	_____1	_____1	_____1
	ais <sup>2</sup>	_____1	aiās	_____1
	aīt	aiunt	aiat	aiant <sup>3</sup>
IMPF.	aiēbam <sup>4</sup>	aiēbāmus		
	aiēbās	aiēbā is		
	aiēbat	aiēbant		
PERF.	_____1	_____1		
	_____1	_____1		
	aīt	_____1		

## IMPERATIVE

aī 3

## PARTICIPLE

aiēns 3

112. [for], *speak*

Principal Parts: [for], fārī, fātus sum

INDICATIVE		IMPERATIVE	
	SINGULAR	PLURAL	PRES. fāre
PRES.	_____1	-fāmur 5	
	_____1	_____1	
	fātur	-fantur 5	INFINITIVE
IMPF.	-fābar 5	_____1	PRES. fārī
	_____1	_____1	
	_____1	-fābantur 5	PARTICIPLE
FUT.	fābor	-fābimur 5	PRES. fāns
	_____1	_____1	PERF. fātus
	fābitur	_____1	GERUNDIVE fandus

1 Lacking.

2 For ain (= aisne), see page 116, footnote 1.

3 Rare.

4 Rarely aībam, aībās, etc.

5 In compounds.

PERF.	fātus sum	fātī sumus	GERUND
	fātus es	fātī estis	fandī
	fātus est	fātī sunt	—— <sup>1</sup>
PLUPF.	fātus eram	fātī erāmus	—— <sup>1</sup>
	fātus erās	fātī erātis	fandō
	fātus erat	fātī erant	

## SUPINE

Acc. ——<sup>1</sup>

Abl. fātū

113.      ōdī, *I hate*; meminī, *I remember*

These verbs are perfects in form and originally meant *I have conceived hatred for*, *I have kept in mind*, respectively. As these ideas are practically equivalent to *I hate*, *I remember*, ōdī and meminī came to be regularly used with the force of the present tense.<sup>2</sup> Hence the pluperfect of these verbs has the force of an imperfect;<sup>3</sup> and the future perfect, the force of a future.<sup>3</sup>

	INDICATIVE		SUBJUNCTIVE	
PERF.	ōdī	meminī	ōderim	meminerim
PLUPF.	ōderam	memineram	ōdissem	meminisse
FUT. PERF.	ōderō	meminerō		

## IMPERATIVE

FUT.	——	mementō, mementōte
------	----	--------------------

	INFINITIVE		PARTICIPLE	
PERF.	ōdisse	meminisse	PERF.	ōsus <sup>4</sup>
FUT.	ōsūrus esse	——	FUT.	ōsūrus

<sup>1</sup> Lacking.<sup>2</sup> Similarly in English *I have got*, which originally meant *I have procured*, is often used as a present in the sense of *I have*.<sup>3</sup> Originally ōderam, for instance, meant *I had conceived hatred for*, i.e. *I hated* (at the time in mind): ōderō, *I shall have conceived hatred for*, i.e. *I shall hate* (at the time in mind).<sup>4</sup> Ōsus = *hating*, as though from a deponent verb. Ōsus sum occurs in the sense of ōdī, *I hate*.

114. *coepī, I began*

Principal Parts: (coepiō),<sup>1</sup> (coepere),<sup>1</sup> coepī (coeptus sum),<sup>2</sup>  
coeptum

INDICATIVE		SUBJUNCTIVE	
ACTIVE	PASSIVE	ACTIVE	PASSIVE
PERF. coepī	coeptus sum <sup>2</sup>	coeperim	coeptus sim <sup>2</sup>
PLUPF. coeperam	coeptus eram <sup>2</sup>	coepissem	coeptus essem <sup>2</sup>
FUT.			
PERF. coeperō	coeptus erō <sup>2</sup>		
INFINITIVE		PARTICIPLE	
FUT. coepisse	coeptus esse <sup>2</sup>	———	coeptus
PERF. coepturus esse <sup>3</sup>	coeptum iri <sup>2</sup>	coeptūrus <sup>3</sup>	———

115. The following verbs have only the forms here indicated:

*avēre*,<sup>4</sup> *farewell*: *avē, avēte, avētō*

*cēdō*, *give me, tell me* (an imperative form): *cētte (cēdite)*

*ovāre, rejoice*: *ovās, ovat; ovet; ovāret; ovāns; ovātūrus; ovātus; ovandī*

*quaesō, seek, beg*: *quaesumus*<sup>5</sup>

*salvō, have good health*: *salvē, salvēte, hail!; salvētō; salvēre; salvētis; salvēbō*

### Impersonal Verbs

116. These are used only in the third person singular, the infinitive, and (rarely) the gerund. They are called *im-*

<sup>1</sup> Coepiō, coepere, coepiam, coeperet are archaic and rare.

<sup>2</sup> With passive infinitives coeptus sum, eram, etc., were commonly used, until the end of the Ciceronian period, instead of (and in the sense of) coepi, coeperam, etc.

<sup>3</sup> Post-Augustan.

<sup>4</sup> Also written *havēre*.

<sup>5</sup> Other forms occur in early Latin.



personal because they are regularly used without any person as subject:

fulget, <i>it lightens</i>	fulgēre	fulsit	— <sup>1</sup>
grandinat, <i>it hails</i>	grandināre	— <sup>1</sup>	— <sup>1</sup>
ningit, <i>it snows</i>	ningere	nīnxit	— <sup>1</sup>
pluit, <i>it rains</i>	pluere	pluit	— <sup>1</sup>
tonat, <i>it thunders</i>	tonāre	tonuit	—tonitum
decet, <i>it is fitting, it befits</i>	decēre	decuīt	— <sup>1</sup>

So dēdecet, *it is unbecoming, ill becomes*      paenitet, *it makes repentant*

licet, *it is permitted*      piget, *it makes disgusted*

libet, *it is pleasing*      pudet, *it makes ashamed*

miseret, *it distresses (stirs to pity)*      taedet, *it makes weary (disgusted)*

oportet, *it is fitting*

rēfert, *it concerns (see § 161)*      rētulit      —<sup>1</sup>

117. Other verbs are sometimes used impersonally, *e.g.*:

accēdit, <i>it is added</i>	cōnstat, <i>it is agreed</i>
accidit	praestat, <i>it is better</i>
ēvenit	dēlectat
contingit	iuvat
fit	placet, <i>it pleases</i>
appāret, <i>it is evident</i>	interest, <i>it makes a difference, concerns</i>
vidētur, <i>it seems</i>	
necesse est, <i>it is necessary</i>	potest, <i>it is possible, can</i>
restat, <i>it remains</i>	

118. Many so-called impersonal verbs may take, as subject, an infinitive, a neuter pronoun, or a clause:

mē pudet haec dicere, *it makes me ashamed to say this, lit. to say these things makes me ashamed*

id nōn licet, *that is not permitted*

accēdēbat ut caecus esset, *there was the additional fact that he was blind, lit. that he was blind was added*

<sup>1</sup> Lacking.

119. The passive of an intransitive verb is often used impersonally:

*itur* (lit. *it is being gone*), *he (she, it) goes, they go*

*ventum est* (lit. *it has been or was come*), *he (she, it) has come, or came, they have come, or came*

*pugnābātur* (lit. *it was being fought*), *a battle was in progress*

*pugnandum est* (lit. *it must or ought to be fought*), *we (you, they, etc.) must or ought to, fight*

### Peculiarities in Verb-Forms

120. The following variations from the usual verb forms are sometimes found:

1. *-ont* (3rd pers. plur. pres. ind.) for *-unt* after *u* or *v*: *ruont, volvont, relinquont*. See § 398 (5).
2. *-ībam*<sup>1</sup> (impf.) and *-ībō*<sup>1</sup> (fut.) in the *-īre* (4th) conjugation for *-iēbam* and *-iam*: *audībam, audībō*. *ībam* and *ībō* are the regular forms of *eō, go*.
3. Frequent omission of *-vi-*, *-ve-*, or *-v-* in the perfect, pluperfect, and future perfect.

	INDICATIVE		SUBJUNCTIVE
PERF.	<i>amāstī</i>	<i>amārunt</i>	<i>amārim</i>
	( <i>amāvistī</i> )	( <i>amāvērunt</i> )	( <i>amāverim</i> )
	<i>dēlestī</i>	<i>dēlērunt</i>	<i>dēlērim</i>
	( <i>dēlēvistī</i> )	( <i>dēlēvērunt</i> )	( <i>dēlēverim</i> )
	<i>nōstī</i>	<i>nōrunt</i>	<i>nōrim</i>
	( <i>nōvistī</i> )	( <i>nōvērunt</i> )	( <i>nōverim</i> )
PLUPF.	<i>audistī</i>	<i>audiērunt</i>	<i>audierim</i>
	( <i>audīvistī</i> )	( <i>audīvērunt</i> )	( <i>audīverim</i> )
	<i>amāram</i>		<i>amāssem</i>
	<i>dēlēram</i>		<i>dēlēssem</i>
	<i>nōram</i>		<i>nōssem</i>
			<i>audīssem</i>

<sup>1</sup> In early Latin and occasionally in later poetry.

FUT.	amārō	INFINITIVE	
PERF.	dēlērō	PERF.	amāsse (amāvisse)
	nōrō		dēlēsse (dēlēvisse)
	audierō (audiverō)		nōsse (nōvisse)
			audīsse (audīvisse)

4. Occasional omission <sup>1</sup> of -is or -iss:

INDICATIVE	SUBJUNCTIVE
PERF. dīxtī (dīxistī)	PLUPF. dixem (dixissem)
dūxtī (dūxistī)	ērēpsēmus (erēpsissēmus)
intellēxtī (intellēxistī)	vixet (vixisset)
scrīpstī (scrīpsistī)	

## INFINITIVE

PERF.	dīxe (dixisse)
	dēcēsse (dēcēssisse)
	trāxe (trāxisse)

5. Fut. Indicative forms in -sō <sup>1</sup> and archaic Subjunctive forms inflected like the present subjunctive of *esse* (*sim*, *sīs*, *sīt*, etc.) in -*sim*:

faxō (fac-sō), servāssō; faxim  
ausim, negāssim

6. -im, -is, -it, -int (present subjunctive) for -am, -ās, -at, -ant in *edim*, *edis*, *edit*, *edint*. *Duim*, *duis*, *duit* <sup>2</sup> and *duam*, *duās*, *duat*, etc., occur in early Latin for *dem*, *dēs*, *det*, etc.

7. -ier <sup>3</sup> for -ī in the present infinitive passive: *amārier*, *monērier*, etc., for *amārī*, etc.

8. *Dīc*, *dūc*, *fac*, *fer* (imperatives), regularly used instead of *dice*, <sup>4</sup> *dūce* <sup>4</sup> *face*, <sup>4</sup> *fere*. Compounds of *faciō* have the -e: *caleface*, *cōnfice*. In compounds of *dīcō* and *dūcō*, the accent is not affected by the dropping of the e, e.g. *ēdūc*.

<sup>1</sup> Chiefly archaic.

<sup>2</sup> Similar peculiarities are seen in *crēduit*, *perduim*, *perduit*, etc. Compare *sim* (§ 84), *velim*, *nōlim*, *mālim* (§ 103).

<sup>3</sup> In early Latin and occasionally in later poetry.

<sup>4</sup> These full forms are found in early Latin.

9. -undī and -undus, occasionally, for -endī and endus in gerunds and gerundives of the -ēre and -īre (third and fourth) conjugations.

10. Frequent omission of forms of esse with participles: amātūrus, amātus for amātūrus esse, amātus esse.

11. The occasional use of such forms as corōnātus fui, fuisti, fuit, etc., for corōnātus sum, es, est, etc.; corōnātus fueram, fuerās, etc., for corōnātus eram, erās, etc.; corōnātus fuerō, fueris, etc., for corōnātus erō, eris, etc.; sometimes also corōnātus fuerim, fuisset, etc., for corōnātus sim, essem, etc. But the participle in such cases is often felt as a predicate adjective.

12. Exceptional quantities in verb-terminations:

āt,<sup>1</sup> -ēt,<sup>1</sup> -īt<sup>1</sup> in the third person singular present indicative of the -āre, -ēre, and -īre (first, second, and fourth) conjugations, respectively; rarely, by analogy, -īt also in the -ēre (third) conjugation.

-ērunt, often for -ērun (third plural perfect indicative).

-īs, -īmus, -ītis occasionally for -īs, -īmus, -ītis in the future perfect indicative.

-āt<sup>1</sup> for -āt in the third singular active present subjunctive.

-īs, -īmus, -ītis occasionally for -īs, -īmus, -ītis in the perfect subjunctive.

-ā- for -ā- in all forms of dāre except dās, dā, dāns.

<sup>1</sup> In early Latin and occasionally in later poetry.

## PART III

### FORMATION OF WORDS

#### WORDS FORMED BY SUFFIXES<sup>1</sup>

121. Nouns are formed by the following suffixes:

1. Suffixes added to verb stems.

a. Indicating the one who performs the act of the verb:

-tor,<sup>2</sup> -sor: *lēctor* (*legō*), *reader*; *tōnsor* (*tondeō*), *barber*.

-trix: *vēnātrix* (*vēnor*), *huntress*.

b. Indicating the act<sup>3</sup> of the verb:

-iō: *legiō* (*legō*), *a selecting, a levy*.

-tiō: *vocātiō* (*vocō*), *a calling*.

-siō: *obsessiō* (*obsideō*) *a blockade*.

-ium:<sup>2</sup> *ōdium* (*ōdī*), *hatred*.

-or: *dolor* (*doleō*), *suffering*.

-tūra:<sup>4</sup> *sepultūra* (*sepeliō*), *burial*.

-sūra, *tōnsūra* (*tondeō*), *a shearing*.

-tus: *cantus* (*canō*), *singing*.

-dō: *cupidō* (*cupiō*), *desire*.

-gō: *origō* (*orior*), *beginning*.

-men: *certāmen* (*certō*), *a struggle*.

-mōnia: *querimōnia* (*queror*), *complaint*.

-mōnium:<sup>4</sup> *alimōnium* (*alō*), *nourishment*.

<sup>1</sup> A suffix is an ending added to the stem of a word (with various phonetic changes) to indicate some special application of its general idea.

<sup>2</sup> Rarely -tor and -ium are added to noun stems: *viātor* (*via*); *sacerdōtium* (*sacerdōs*).

<sup>3</sup> Sometimes the result of the act is indicated: *legiō*, *a legion*; *scriptūra*, *something written*.

<sup>4</sup> Rarely -tūra and -mōnium are added to noun stems: *litterātūra*; *mātrimōnium*.

c. Indicating the means by which (sometimes the place in which) the act of the verb is performed; rarely, the result of the act:

- mentum: alimentum (alō), *nourishment*.
- bra: latebra (lateō), *hiding place*.
- brum: dēlubrum (dēluō), *shrine*.
- crum: sepulcrum (sepeliō), *tomb*.
- trum: arātrum (arō), *plow*.
- ula: rēgula (regō), *rule*.
- ulum: vinculum (vinciō), *chain*.
- bula: fābula (for), *tale*.
- bulum: pābulum (pāscō), *fodder*.
- culum: vehiculum (vehō), *wagon*.

2. Suffixes added to noun stems.

a. Indicating a group, a quality, or an office, of the thing referred to in the noun:

- ium: collēgium, *college, a group of collēgae*.
- hospitium (hospes), *hospitality*.
- sacerdōtium (sacerdōs), *priestly office*.

b. Indicating the office of the person referred to in the noun:

- ātus; tribūnātus (tribūnus), *tribuneship*.

c. Indicating a place occupied by the thing referred to in the noun:

- ārium: aerārium (aes), *treasury*.
- ētum: murtētum (murtus), *a myrtle grove*.
- tum: virgultum (virgula), *thicket*.
- ile: ovīle (ovis), *sheepfold*.

d. Indicating a son or descendant of the person referred to in the noun:

- idēs: Dardanidēs, *descendant of Dardanus*.
- adēs: Scīpiadēs, *son of Scipio*.
- idēs: Tȳdidēs, *son of Tydeus*.
- iadēs: Laērtiadēs, *descendant of Laertes*.

<sup>1</sup> Such words are called *patronymics*.

e. Indicating a daughter or female descendant of the person referred to in the noun:<sup>1</sup>

- ēis: Nērēis, *daughter of Nereus.*
- is: Tantalīs, *daughter of Tantalus.*
- ias: Thestias, *daughter of Thestius.*
- inē: Neptuinē, *daughter of Neptune.*
- iōnē: Ācrisiōnē, *daughter of Acrisius.*

f. Indicating the small size of, or affection, pity, or contempt for, what is referred to in the noun:<sup>2</sup>

- lus: lapillus<sup>3</sup> (lapis), *little stone.*
- olus: gladiolus (gladius), *little sword.*
- ulus: rīvulus (rīvus), *streamlet.*
- culus: homunculus (homō), *a little, poor, or insignificant man.*

g. Indicating one who handles the thing referred to in the noun:

- ārius: argentārius (argentum), *money changer.*

h. Indicating the art, the vocation, the place of activity, or the feminine form, of the person referred to in the noun:

- īna: medicīna (medicus), *the physician's art.*
- sūtrīna (sūtor), *shoemaker's shop.*
- rēgīna (rēx), *queen.*

3. Suffixes added to adjective stems.

a. Forming an abstract noun corresponding to the quality indicated by the adjective:

- ia: audācia (audāx), *audacity.*
- iēs: pauperiēs (pauper), *poverty.*
- tia: tristitia (tristis), *sadness.*
- tiēs: segnitīēs (segnis), *laziness.*
- tās: cāritās (cārus), *dearness.*
- tūdō: magnitūdō (magnus), *greatness.*
- mōnia: ācrimōnia (ācer), *sharpness.*

<sup>1</sup> Such words are called *patronymics*.

<sup>2</sup> Such words are called *diminutives*. They have corresponding feminine and neuter forms in -a and -um.

<sup>3</sup> Originally lapidulus.

## 122. Adjectives are formed by the following suffixes:

## 1. Suffixes added to verb stems.

## a. Indicating inclination to perform the act of the verb:

- āx: pugnāx (pugnō), *inclined to fight*.
- idus: pavidus (paveō), *inclined to fear*.
- ulus: bibulus (bibō), *inclined to drink*.

## b. Indicating capability or worthiness of being the object of the act of the verb:

- bilis: amābilis (amō), *worthy of being loved*.
- ilis: docilis (doceō), *capable of being taught*.

## c. Adding to the idea of the verb the force of a present participle:

- bundus: moribundus (moriō), *dying*.
- cundus: iucundus (iuvō), *pleasing*.

## d. Adding to the idea of the verb a force similar to that of an active or passive participle:

- tīvus: fugitīvus (fugiō), *fugitive (fleeing)*.
- īvus: captīvus (capiō), *captive (captured)*.

## 2. Suffixes added to noun stems.

## a. Meaning made of, or resembling, the thing indicated by the noun:

- eus: aureus (aurum), *golden*.
- īnus: fāginus (fāgus), *of beech*.
- neus: eburneus (ebur), *of ivory*.
- nus: acernus (ācer), *of maple*.

## b. Indicating abundance of the thing referred to in the noun:

- ōsus: ōdiōsus (ōdium), *full of hatred*.
- lentus: lutulentus (lutum), *muddy*.
- lēns: pestilēns (pestis), *pestilential*.
- idus: fūmidus (fūmus), *smoky*.



c. Having the force of belonging or pertaining to the thing indicated by the noun:

- ālis: nātūrālis (nātūra), *natural*.
- āris: populāris (populus), *belonging to the people*.
- ārius: statuārius (statua), *belonging to statues*.
- ius: rēgius (rēx), *regal*.
- icus: cīvicus (cīvis), *pertaining to a citizen*.
- icius: patricius (patrēs), *patrician*.
- ilis: virilis (vir), *manly*.
- ivus: aestivus (aestās), *pertaining to summer*.
- inus: marinus (mare), *belonging to the sea*.
- ānus:<sup>1</sup> montānus (mons), *belonging to a mountain*.
- iānus:<sup>2</sup> Octāviānus (Octāvius), *belonging to Octavius*.
- ēnsis:<sup>3</sup> Cannēnsis (Cannae), *of Cannae*.
- iēnsis:<sup>3</sup> Athēniēnsis (Athēnae), *of Athens*.
- as: Arpinas (Arpinum), *of Arpinum*.
- aeus:<sup>3</sup> Smyrnaeus (Smyrna), *of Smyrna*.

d. Meaning provided with the thing indicated by the noun:

- tus: barbātus (barba), *bearded*.

3. Suffixes added to adjective stems.

a. Indicating the small size of, or expressing pity or contempt for, that to which the adjective applies:

- lus: misellus (miser), *poor little*.
- olus: parvulus (parvus), *little bit of a, poor little*.
- culus: pauperculus (pauper), *poor little*.

4. Suffixes added to adverb stems.

a. Forming adjectives corresponding to the adverb:

- ernus: hodiernus (hodiē), *of to-day*.
- ternus: hesternus (herī), *of yesterday*.
- tinus: diūtīnus (diū), *long continued*.
- tinus: intestīnus (intus), *internal*.

<sup>1</sup> Added especially to stems of names of persons and places.

<sup>2</sup> Added especially to stems of names of persons.

<sup>3</sup> Added especially to stems of names of places.

123. For the formation of adverbs, see § 57.

124. Verbs are formed by the following suffixes:

1. Suffixes added to verb stems

a. Indicating the beginning of the act <sup>1</sup> of the verb:

- scō: gelāscō (gelō), *begin to freeze.*
- calēscō (caleō), *begin to be warm.*
- concupiscō (cupiō), *begin to desire.*
- obdormiscō (dormiō), *begin to sleep.*

b. Indicating repeated action <sup>2</sup> of the verb:

- tō: raptō (rapiō), *keep hurrying along, agitate.*
- itō: vocitō (vocō), *be wont to call, keep calling.*
- sō: cursō (currō), *run about.*

c. Indicating a desire to perform the act of the verb:

- uriō: ēsuriō (edō), *desire to eat, be hungry.*
- parturiō (pariō), *desire to bring forth, be in labor.*

d. Indicating eager or quick action of the verb:

- essō: capessō (capiō), *catch at.*
- issō: petissō (petō), *seek eagerly.*

e. Indicating subdued or trifling action of the verb:

- illō: cantillō (canō), *hum.*

NOTE. Verbs are often derived also from noun and adjective stems: rēmigō (rēmex), *row*; medicor (medicus), *heal*; nōminō (nōmen), *name*; mitigō (mitis), *make mild*; laetor (laetus), *be glad*.

#### WORDS FORMED BY COMPOSITION

125. Two or more words may be united, with various phonetic changes, into one compound word. The connecting vowel is usually *i*, but it is often lacking altogether, especially

<sup>1</sup> Such verbs are called *inchoatives* or *inceptives*.

<sup>2</sup> Hence called *frequentatives*.

before an initial vowel. The following will serve as illustrations of compound words.

## 1. NOUNS:

preposition + { noun: prōcōsul (prō, cōsul).  
verb: advena (ad, veniō).  
numeral } + noun: { triumvir (trēs, vir).  
or } nefās (nē, fās).  
adverb }  
noun + verb: mātricida (māter, caedō).

## 2. ADJECTIVES:

preposition (adverb) + { noun: obvius (ob, via).  
adjective: permagnus (per, magnus)  
noun + { noun: ālipēs (āla, pēs).  
verb: naufragus (nāvis, frangō).  
adjective + noun: magnanimus (magnus, animus).

## 3. ADVERBS:

preposition + { noun: obviam (ob, via).  
adjective: dēnuō (dē, novus).  
adverb: adhūc (ad, hūc).  
pronoun: postea (post, is).

## 4. VERBS:

preposition }  
noun }  
verb } + verb { afferō (ad, ferō).  
adjective } animadvertō (animus, advertō).  
adverb } patefaciō (pateō, faciō).  
inseparable } amplificō (amplus, faciō).  
particle } satisfaciō (satis, faciō).  
discurrō (dis-, currō).

## PART IV

### SYNTAX

#### INTRODUCTORY MATTER

126. Syntax treats of the grammatical use of words and the construction of sentences.

127. Sentences may be classified as follows:

1. A **simple sentence** is an independent sentence that has only one subject and one predicate, *e.g.* **Caesar Galliam vicit**, *Caesar conquered Gaul*.

2. A **compound sentence** is a combination of two or more simple sentences, *e.g.* **oppidum cēpit et aedificia incendit**, *he captured the town and set fire to the buildings*.

3. A **complex sentence** is one that has at least one independent member and one dependent (subordinate) member, each with its own subject and predicate, *e.g.* **epistulam lēgī quam Caesar scrīpsit**, *I read the letter that Caesar wrote*.

128. A **clause** is one of the members of a compound or a complex sentence.

1. A **main**, or **principal clause** is the independent member of a complex sentence, *e.g.* **epistulam lēgī** (above).

2. A **subordinate clause** is a dependent member of a complex sentence, *e.g.* **quam Caesar scrīpsit** (above).

3. **Coördinate clauses** are clauses that are treated alike grammatically, *e.g.*

a. **statim profectus est et urbem cēpit**, *he set out at once and captured the city*.

b. **imperāvit ut statim proficisceretur et urbem caperet**, *he gave orders that he should set out at once and (that he) should capture the city*.

4. A **substantive clause** is one used (like a noun) in some case-construction — usually as subject or object of a verb, or in apposition with a noun or pronoun, *e.g.* **accēdēbat ut caecus esset**, *there was added (the fact) that he was blind*.

**129.** **Parataxis** is the ranging of sentences side by side without a connective, when one of them is logically dependent upon the other. When the logical dependence is indicated by an appropriate word, the arrangement is called **hypotaxis**.

1. Parataxis: **imperō; abeat**, *I order; let him go away*.

2. Hypotaxis: **imperō ut abeat**, *I order him to go away* (lit. *I order that he go away*).

**130.** A **transitive verb** is one that, in the active voice, requires an object in the accusative case to complete the sense: **facit**, *he makes*.

An **intransitive verb** is one that does not require such an object to complete its meaning:<sup>1</sup> **vīvit**, *he lives*. But see § 175, 2.

**131.** Sometimes a verb that is ordinarily transitive is used without an object. It is then said to be used absolutely.

For the use of the accusative with so-called intransitive verbs, see § 175, 2.

**132.** Many verbs have both transitive and intransitive meanings in common use, *e.g.*, **dolēre**, *deplore; be in pain, be sorry*.

**133.** The **subject** is that which the verb refers to as existing, acting, or being acted upon. The **predicate** is the verb with its modifiers and its predicate noun, adjective, or pronoun (§ 136), if there is one.

**134.** The subject of a finite verb<sup>2</sup> stands in the nominative case; the subject of an infinitive, in the accusative. But see § 306, 2.

<sup>1</sup> But an intransitive verb sometimes requires another case construction to complete its meaning; **occurrō**, *I meet* (used with a dative).

<sup>2</sup> The term *finite verb* excludes the infinitive, the gerund, the supine, and the participles.

It may be a noun, a pronoun, a phrase, or a clause:

*equus currit, the horse runs.*

*is currit, he runs.*

*errāre hūmānum est, to err is human.*

*quod vēnit mihi placet, that he has come delights me.*

135. A personal pronoun as subject of a finite verb is usually expressed only when emphasis or contrast is intended:

*ego sum, tū nōn es, I am, you are not.*

136. A predicate noun, adjective, or pronoun is one used with the verb as part of the thing predicated. It agrees in case with the noun or pronoun to which it refers:

*vir est<sup>1</sup> mīles, the man is a soldier.*

*vīsus est bonus, he seemed good.*

*bonus appellātus est, he was called good.*

*sī ego essem tū, if I were you.*

*populus eum rēgem<sup>2</sup> creāvit, the people elected him king.*

*urbem tūtām reddidit, he rendered the city safe.*

Other verbs often so used are: *fiō, nāscor, ēvādō* (turn out to be), *maneō*; *dēligor, putor, dicor, nōminor*.

137. An appositive is a noun added to another noun or pronoun<sup>3</sup> to identify or describe the same person or thing. It takes the case (and, if possible, the gender and number) of the word to which it refers and is said to be "in apposition" with it:

*Caesar dux urbem capī iussit, Caesar, the leader, ordered, etc.*

*Caesarem suum amīcum interfēcit, he killed Caesar, his own friend.*

*Athēnae inventricēs artium liberālium, Athens, the inventor of liberal arts.*

<sup>1</sup> When *est* is thus used to connect a predicate noun, adjective, or pronoun with the subject, it is called a copula (*a tie*).

<sup>2</sup> Such an accusative is called a predicate accusative, just as *rēx* in *rēx creātus est*, *he was elected king*, is called a predicate nominative.

<sup>3</sup> Sometimes an appositive (usually in the accusative case) is in apposition with a clause; *dēserunt tribūnāl manūs intentantēs, causam discordiae*, *they leave the tribunal shaking their fists, a cause of discord*.

138. 1. Sometimes an appositive is less comprehensive than the word to which it refers. It is then said to be in partitive apposition with it: *e.g.* *quisque* in the following sentence:

*mīlitēs quisque paruerunt, the soldiers each obeyed.*

2. A word may be in apposition with a genitive implied in a possessive pronoun:

*mea ipsius sententia, my own opinion (mea ipsius = of me myself).*

3. Instead of an appositive with a town-name, indicating whither, whence, or where, a prepositional phrase is commonly used:<sup>1</sup>

*Rōmā ex urbe praeclārā, from Rome, an illustrious city.*

*Corinthī in clārissimō oppidō, at Corinth, a very famous town.*

*Athēnās ad urbem flōrentissimam, to Athens, a highly prosperous town.*

139. As regards function a sentence may be

1. Declarative, making a statement:

*nēmō illud dicit (dicat, etc.), no one says that (would say, etc.).*

2. Interrogative, asking a question:

*quis illud dicit (dicat, etc.), who says that (would say, etc.)?*

3. Exclamatory, making an exclamation:

*quam stultus fuit, how foolish he was!*

4. Imperative, expressing a command, request, or an exhortation:

*īte, go. eāmus, let us go.*

5. Optative, expressing a wish:

*veniat, may he come.*

<sup>1</sup> *Urbe* and *oppido* sometimes serve as appositives of a locative: *Antiochiaē celebrī urbe, at Antioch, a populous city.*

## QUESTIONS AND ANSWERS

140. Some questions are introduced by interrogative pronouns or adverbs and are naturally answered by a statement or its equivalent (never by *yes* or *no*):

*quis locūtus est?* *who spoke* *ego* (*locūtus sum*), *I* (*spoke*).

*quandō vēnistī?* *when did you come?* *herī vēnī*, *I came yesterday*.

141. Some questions are naturally answered by *yes* or *no*. These are not introduced by any word translatable by a corresponding English word, but by

1. *-ne*<sup>1</sup> (an enclitic appended usually to the first word, sometimes to a later word)<sup>2</sup> merely stamping the sentence as interrogative, without any implication as to whether the answer will be *yes* or *no*:

*timēsne?* *are you afraid?*

NOTE. In questions introduced by *-ne*, it is often clear that the answer *yes* (sometimes *no*) is expected, but this is due to the context, not to any implication in the *-ne*.

2. *nōnne*, implying that the answer *yes* is expected.<sup>3</sup>

*nōnne timēs?* *are you not afraid?*

3. *num*, implying that the answer *no* is expected:

*num timēs?* *you are not afraid, are you?*

4. no interrogative particle. Here the interrogative character of the sentence was originally<sup>4</sup> indicated only by the context:

*vis morī?* *you want to die?* *nōn poterō?* *shall I not be able?*

<sup>1</sup> Sometimes *-n*: *vidēn* = *vidēsne*; *ain* = *aisne*; *audin* = *audīsne*.

<sup>2</sup> Sometimes *-ne* is appended to interrogative pronouns and adverbs that also have non-interrogative uses, merely to make it clear at a glance that the interrogative use is intended, e.g. *utrumne*, *whether*; *quīne*, *why?* (*utrum*, as neuter of *uter*, and *quī* are often relatives).

<sup>3</sup> In *nōnne* the *-ne* alone is the interrogative sign, performing here the same function as when appended to other words; the affirmative answer is suggested solely by the *nōn*.

<sup>4</sup> The interrogation point and other marks of punctuation are modern inventions.



5. *an*, usually remonstrating against a previous suggestion and implying that the answer to the question is self-evident:

*an ille quemquam plūs dilēxit, or did he love any one more?*  
(*i.e.* surely he did not).

NOTE. In classical Latin *an* is chiefly used to introduce the second part of an alternative question (= *or*. See § 142). In early Latin it oftener introduces a single question.

142. A double or alternative question (asking which of two or more things is true) is introduced by:

*utrum* }  
*-ne* } ... *an*.<sup>1</sup>  
\_\_\_\_\_ }

*utrum eques an senātor est*  
*equesne an senātor est* } *is he a knight or a senator? (which?)*  
*eques an senātor est*

The answer to a double question is in the form of a statement, or an equivalent (never *yes* or *no*), *e.g. he is a knight* (not a senator).

Such questions with *an* must be carefully distinguished from questions with *aut*: *equesne aut senātor est?* would mean: *is he a knight or senator? i.e. is he one of the two things?* and the answer would be *yes* (*i.e. he is one of the two*), or *no* (*i.e. he is not either one*).

143. Emotional questions are often accompanied by *tandem*, or by the enclitic *-nam*: *quid tandem, quidnam* = *what in the world? pray what?*

*itane aiēbant tandem, pray, did they say that?*

<sup>1</sup> Sometimes (especially in poetry) *-ne* or *anne* is used for *an*. Occasionally in direct questions, regularly in indirect, *or not* is *necne* instead of *annōn*. *An* is sometimes used to begin a question, where a preceding *utrum*-clause is so clearly implied that the *an* may still be translated by *or*. But see § 141, 5.

144. A rhetorical question is any form of question that is equivalent to an emphatic statement and therefore expects no answer:

*quis tam stultus est, who is so foolish? = no one is so foolish.*  
*quis dubitet,<sup>1</sup> who would doubt? = no one would doubt.*  
*quid faciam,<sup>1</sup> what am I to do? = there is nothing for me to do.*  
*cūr loquar, why should I speak? = there is no reason why I should speak.*

145. Latin equivalents for affirmative and negative answers are as follows:

1. for *yes, certainly, etc.*: *sic, ita, certō, sãnē, etiam (= even so), vērō, etc.*, or a repetition of the verb.

*visne eāmus, do you wish us to go? sãnē quidem, yes, indeed.*  
*negāsne, do you deny? negō, (yes), I do.*

2. for *no, by no means, etc.*: *nōn, nōn ita, minimē, etc.*, or a repetition of the verb (with a negative):

*an haec contemnitis, or do you despise these things? minimē, by no means.*  
*vēnitne, has he come? nōn vēnit, (no) he has not come.*

146. *Immō* corrects a previous statement, or a preceding question:

1. as wholly opposed to the truth, = *no indeed*:

*etiam fatētur? immō pernegat, does he even confess it? Not at all, he flatly denies it.*

2. as true, but inadequately expressed: *yes but, nay rather, nay even*:

*causa nōn bona est? immō optima, isn't the cause a good one? (good?) nay, the best of causes, rather.*

<sup>1</sup> For the mood in *dubitet*, see § 282; for that in *faciam*, § 279, 4.

## SYNTAX OF NOUNS

## Nominative

147. The nominative is the case of

1. the subject of a finite verb,
2. an appositive of the subject,<sup>1</sup>
3. a predicate noun or pronoun referring to the subject.

## Genitive

148. The uses of the genitive correspond rather closely to the English use of the preposition *of*.<sup>2</sup> They may be classified as follows:

149. Possessive genitive, indicating a person or thing that possesses or has something:

1. *villa Cicerōnis*, *the villa of Cicero*.  
*pater Caesaris*, *the father of Caesar*.  
*tēctum templi*, *the roof of the temple*.  
*ad Veneris*, *to Venus' (temple)*; compare "St. Peter's"  
 (Cathedral).

2. Peculiar developments of the possessive genitive:

*timidī est fugere*, *it is (the part) of a coward to run away*.

*equus instar montis*, *a horse as big as a mountain*, lit. *the likeness of a mountain*.

*postridīe eius diēi*, *on the next day*, lit. *on that day's next day*, the -*diē* (from *diēs*) in the adverb retaining enough of the noun-idea to take a dependent genitive.

So *prīdiē*. But see § 407.

*fuit hoc proprium populī Rōmāni*, *this was peculiar to (the peculiar characteristic of) the Roman people*.

<sup>1</sup> Sometimes a nominative is used where one would expect a vocative:

*nāte, mea magna potentia sōlus*, *O, my son, alone (the source of) my own great power*;

*audī tū, populus Albānus*, *hear ye, Alban people* (*populus* here being in apposition with the nominative *tū*).

<sup>2</sup> For exceptions, see §§ 159, 160, 162.

*frātris similis est, he is like his brother (his brother's like).<sup>1</sup>*

*So pār (equal to, the equal of), dispar, dissimilis, contrārius  
(the opposite), aliēnus.*

*virtūtis causā (grātiā), for the sake of virtue.*

NOTE. Causā and grātiā in this sense are regularly postpositive.

150. Subjective genitive, indicating a person or thing thought of as doing something:

*amor mātris, the love of a mother (i.e. which a mother bestows).*

151. Objective genitive, indicating something felt as the object of a verb, expressed or implied. This genitive is used with nouns, adjectives, and verbs.

1. With nouns:

*amor mātris, love of (for) a mother (the mother being the object of an implied verb of loving).*

*excessus vitae, withdrawal from <sup>2</sup> life (abandonment of it).<sup>3</sup>*

2. With adjectives:

studiōsus <sup>4</sup>	} <i>potentiae, desirous of power (fond of, eager for, desiring, it).</i>
avidus	
cupidus <sup>4</sup>	
amāns	
diligēns	

*memor patriae, mindful of one's country.*

*So cōnsciūs, sharing the knowledge, conscious; compos, having control; fastidiōsus,<sup>4</sup> disdainful; ignārus, ignorant; insciūs, ignorant; particeps, partaking; cōsors, partaking.*

<sup>1</sup> Similis regularly takes the genitive of personal pronouns (meī, tuī, etc.), and, in early Latin, also of nouns. Later the dative became equally common and ultimately much more common. See § 165.

<sup>2</sup> Various English prepositions may be used to express the objective relation: *particeps, participating in; potēns, powerful over, etc.*

<sup>3</sup> Compare *urbem excēdere, to leave the city.*

<sup>4</sup> The genitive occurs also with the following verbs, corresponding to the above-mentioned adjectives, *cupiō, studeō, fastidiō.*

## 3. With the following verbs:

- a. *potior*, *get control or possession*, though commonly construed with the ablative (see § 192, 3, a), sometimes takes the genitive:<sup>1</sup>

*urbis potiri*, *to get possession of the city*.

- b. *indigeō*, *be in need* (see under expressions of plenty and want, § 152):

*indigeō tuī consilī*, *I am in need of your advice*.

So occasionally *egeō*, *be in need* (but see § 187, 3).

- c. *pudet*, *it makes ashamed* } take the objective genitive with  
*paenitet*, *it makes repent* } the accusative of the person  
*taedet*, *it makes weary* } affected:<sup>2</sup>

*mē Chrysippī pudet*, *I am ashamed of Chrysippus*, lit. *it makes me ashamed of Chrysippus*.

*mē consilī paenitet*, *I repent of the plan*, lit. *it makes me repent of the plan*.

*eōs vitāe taedet*, *they are tired of life*, lit. *it makes them tired of life*.

*piget*, *it makes disgusted*, and *miseret* (*miserētur*), *it makes compassionate*, are similarly used (though the genitive with these words is not translatable by *of*):<sup>2</sup>

*mē meī piget*, *I am disgusted with myself*.

*tuī mē miseret*, *I pity you*.

*misereor* and (in poetry) *miserescō*, take a similar genitive:

*tuī misereor*, *I pity you*.

<sup>1</sup> *Rerum*, instead of *rēbus*, is regular with *potior*.

<sup>2</sup> Such so-called impersonal verbs may take, instead of an objective genitive, a neuter pronoun, an infinitive, or a clause, as subject nominative: *mē hoc pudet*, *I am ashamed of this*, lit. *this makes me ashamed*; *mē pudet hoc dicere*, lit. *to say this makes me ashamed*.

- d. **admoneō**  
**commoneō**  
**commonefaciō** } remind<sup>1</sup> may take the genitive of the thing  
 (with the accusative of the person re-  
 minded):<sup>2</sup>

**meārum mē miseriārum commonēs**, *you remind me of my own troubles.*

Instead of the genitive of a neuter pronoun the accusative (§ 176) is regularly used:

**mē hoc admonet**, *he reminds me (cf) this.*

- e. **meminī**, **reminīscor** (rare), *remember, be mindful*, and **oblīviscor**, *forget, be forgetful*, take either the genitive or the accusative, without distinction, except that

(1) the genitive is regular

(a) with **oblīviscor**, if the object is a person:

**Epicūri oblīviscī**, *to forget (be forgetful of) Epicurus.*

(b) with **meminī**, if the object is a personal or reflexive pronoun:

**tui (meī, sui, etc.) meminit**, *he remembers (is mindful of) you (me, himself, etc.).*

Note also such uses of the genitive as **venit mihi Platōnis in mentem**, *I remember Plato*, lit. *there comes into my mind (remembrance) of Plato.*

(2) the accusative is regular

(a) if the object is a neuter pronoun or adjective:

**omnia (haec) meminit**, *he remembers everything (these things)*

(b) with **reminīscor**, if the object refers to a person.

<sup>1</sup> Moneō is similarly used in post-Augustan times.

<sup>2</sup> But **dē** with the ablative is more common with these verbs: **aliquem dē aliquā rē admonēre**, *to remind some one of something.*

152. Genitive with words indicating plenty or want.<sup>1</sup>

## 1. with adjectives:

*plēnus* (refertus) *argentī*, full of silver; *inānis sanguinis*, void of blood; *eruditōnis expers*, devoid of learning; *inops cibi*, destitute of food.

NOTE 1. For the genitive with *dives*, see § 160.

NOTE 2. The ablative is sometimes used with *plēnus*, *refertus*, *inānis*, *inops*. Compare § 192. *Onustus* with the genitive is rare.

## 2. with verbs:

*compleō*<sup>2</sup> and *impleō*<sup>2</sup> to fill, make full:

*implentur Bacchī*, take their fill (are made full) of the wine-god

NOTE. For *indigeō* and *egeō*, be in need, see under objective genitive, § 151, 3, b.

## 153. Appositional genitive (in sense an appositive of the word it modifies):

*nōmen amicitiae*, the name of friendship (= *nōmen amicitia*, the word friendship).

*urbs Troiae*, the city of Troy (= *urbs Troia*, the city Troy).

## 154. Descriptive genitive. This describes something by indicating its quality, character, appearance, material, dimension, or the like, and regularly has an adjective modifier:

*vir magnae auctōritātis* (*eius modī, cuius modī*, etc.), a man of great influence (of that sort, of what sort, etc.).

*obtortī circulus aurī*, a chain of twisted gold.

*bellum decem annōrum*, a war of ten years (a ten-year war).

*mūrus trium pedum*, a wall of three feet (a three-foot wall), i.e. three feet high (or wide, or long).

Cf. Descriptive ablative, § 199.

<sup>1</sup> Compare the genitive of specification (§ 160), which may have originated with this use.

<sup>2</sup> *Compleō* and *impleō* usually take the ablative.

## 155. Genitive of value or indefinite price.

The following adjectives, modifying some omitted<sup>1</sup> genitive like *preti*, *value*, are used with *esse*, *putare*, *aestimare*, and similar words to express value:

<i>magnī</i>	<i>minimī</i>	<i>maximī</i>	<i>tantī</i> *	<i>plūris</i> * <sup>2</sup>
<i>parvī</i>	<i>plūrimī</i>	<i>quantī</i> *	<i>minōris</i> *	

*auctoritās magnī est*, *influence is of great value (importance, etc.)*.

*virtūs plūris aestimanda est quam utilitās*, *virtue ought to be regarded as of more importance than expediency*.

Note such similar genitives as *floccl*, *āssis*, *nihilī*:

*quae dīcis āssis non faciō*, *I don't care a copper for what you say*, lit. *I don't make of a copper (copper's value)*.

*Quantī*, *tantī*, *minōris*, and *plūris* (starred above), with verbs of buying and selling, express indefinite<sup>3</sup> price (the idea of value easily merging into that of *price*):

*quantī vēdidistī*, *at what price did you sell?*

156. Genitive of the whole,<sup>4</sup> used with words indicating part of the whole:

*pars populī*, *part of the people*.

*modius tritici*, *a peck of wheat*.

*multum*<sup>5</sup> *cibi*, *much food*, lit. *much of food*.

So with *tantum*, *so much*; *quantum*, *how much?* *plūs*, *more*; *plūrimum*, *most*; *paulum*, *a little*; *minus*, *less*; *minimum*, *least, very little*; *nihil*, *nothing*; *aliquid*, *something*; *quid*, *anything*; *quid*, *what?*; *satis*, *enough*; *parum*, *too little*.

<sup>1</sup> Sometimes expressed.

<sup>2</sup> *Plūris*, while not an adjective in the singular, is here included on account of its similarity of usage.

<sup>3</sup> Definite (specified) price requires the ablative of means (cf. § 200). Even indefinite price is sometimes expressed by the ablatives *quantō*, *magnō*, *parvō*, *minimō* (cf. § 200).

<sup>4</sup> Sometimes called *partitive genitive*.

<sup>5</sup> Only the nominative and accusative of such neuters admit this genitive.



*nēmō militum*, no one of the soldiers.

So with *quis*, *who*; *primus*, *secundus*, etc., *the first, second*, etc.; *sapientissimus*, *optimus*, etc., *the wisest, best*, etc.; *sapientior*, *melior*, etc., *the wiser, better* (of two), etc.

157. The following peculiar uses of the genitive of the whole should be noticed:

*ubi terrarum* } *where in the world (in what part of the world)?*  
*ubi gentium* }  
*id temporis*, at that time, lit. that of time.  
*id quod vestimentorum fuit arripuit*, snatched what clothing there was, lit. that which of clothing.  
*nihil* } *nōvī* { *nothing* } *new*, lit. of new.  
*quid* } { *anything* }  
*aliquid* } { *something* }

Only adjectives of the second declension have the construction exemplified in *nōvī* (above). Compare *nihil triste*, nothing serious, where *tristis* (genitive) would be impossible.

1. For this genitive is sometimes substituted *ex* or *dē* with the ablative; regularly so with *quidam* and with cardinal numerals:

*quidam* (*duo, optimi*, etc.) *ex plēbe*, certain (*two, the best*, etc.) of the commons.

2. *Mīlia* (plural) is a noun; *mīlle* (singular), an adjective. Hence *duo mīlia hominum*, two thousands (of) men, but *mīlle hominēs*, a thousand men.

NOTE. The Latin genitive is not used as the equivalent of English expressions like

*so many of us are present*: in Latin, *tot nōs adsumus*, lit. *so many we are present*.

*two hundred of us have come*: in Latin, *ducenti vēnimus*, lit. *we two hundred have come*.

*all of us believe*: in Latin, *nōs omnēs<sup>1</sup> crēdimus*, lit. *we all believe*.

*The rest of the soldiers*: in Latin, *reliqui (cēteri) militēs*, lit. *the remaining (all the other) soldiers*.

<sup>1</sup> Rarely, however, *omnēs* is used with a genitive of the whole, e.g. *praetōrum omnēs*, all of the praetors (Livy 24, 32, 8); *Macedonum omnēs*, all of the Macedonians (Livy 31, 45, 7).

158. Genitive of the charge, used with verbs of accusing,<sup>1</sup> convicting (condemning),<sup>2</sup> acquitting.<sup>3</sup>

*eum fūrti accūsās, you accuse him of theft.*

*Catilinam maiestātis condemnāre, to convict Catiline of treason, condemn Catiline for treason.*

*eum iniūriarum absolvit, he acquitted him of assault.*

*prōditiōnis accūsātus est, he was accused of treason.*

*capitis damnārī, to be convicted of a capital crime (lit. of the head).*

Note the phrase: *reus caedis, one accused of murder.*

159. Genitive of the penalty. The penalty is usually expressed by the ablative (see § 192, 3, c.), but sometimes by the genitive:

*longi labōris damnātus, condemned to (lit. of) long-continued toil.*

*pecūniae damnātus, condemned to pay a fine.*

Note the phrase: *vōti damnātus = having obtained one's wish (condemned to pay one's vow); vōti reus* is used in the same sense.

160. Genitive of specification<sup>4</sup> (especially common in poetry and late prose), specifying that in respect to which an adjective or expression is applicable:

*dīves<sup>5</sup> opum, rich in resources; pauper<sup>5</sup> aquae, poor in water.*

*perītus bellī, skilled in war.*

*integer vitae, upright in life.*

*linguae ferōx, bold of speech.*

*So atrōx, incertus, cōsultus, imperītus, rudis, etc.*

*praestantia virtūtis, preëminence in virtue.*

*ut tuō cōsiliō omnium rērum ūtī possim, that I may be able to use your advice in all things.*

<sup>1</sup> Accūsō, arguō, incūsō, insimulō.

<sup>2</sup> Condemnāre, damnāre, coarguō, convincō.

<sup>3</sup> Absolvō, liberō.

<sup>4</sup> The ablative of specification (§ 191) is also used with most of the adjectives used with this genitive; e.g. *iūre perītus; pecore dives*.

<sup>5</sup> The genitive with *dives* and *pauper* might be placed under the genitive with words of plenty and want. See § 152.

**161. Genitive** (of the person concerned) with *rēfert* and *interest*, *it concerns, is in the interest of*. *Rēfert*, the earliest word<sup>1</sup> used in this construction, was felt (and sometimes written) as *rē fert* (lit. *it bears on, or in accordance with, the affair*), in which the *-rē*<sup>2</sup> could be modified by the genitive of a noun or pronoun (*is, ille, quī, aliquis, etc.*), or by *meā, tuā, nostrā, vestrā, suā*. *Interest*, originating later with a similar meaning, followed the analogy of *rēfert* and took the same constructions:

*rēgis rēfert* (interest), *it concerns the king*.

*eius (alicuius) interest*, *it concerns him (some one)*.

*meā (nostrā, tuā, vestrā, etc.) interest tē venīre*,<sup>3</sup> *it is important to me (us, you, etc.) that you come*.

*dixit suā interesse*, *he said it concerned himself, lit. his own (affair, business)*.

1. The degree of concern is expressed by

a. The genitive of an adjective:

*tuā magnī (parvī) interest*, *it is of great (little) concern to you*; compare § 155.

b. An adverb:

*hoc<sup>3</sup> sociōrum magnopere interest*, *this greatly concerns the allies*.

So *multum*,<sup>4</sup> *magis*, *plūs*,<sup>4</sup> *plūrimum*,<sup>4</sup> *nihil*.<sup>4</sup>

**162. Genitive of separation.** Separation is commonly expressed by the ablative (§ 187), but sometimes (chiefly in poetry) the genitive is used, in imitation of a Greek idiom, with such verbs as *abstineō*, *refrain from*; *dēsinō*, *cease from*; *solvō*, *free from*: *dēsine querellarum*, *cease from complaints*.

<sup>1</sup> *Rēfert* became rare after Plautus and Terence, *interest*, very common.

<sup>2</sup> Possibly an ablative of accordance (§ 189).

<sup>3</sup> A neuter pronoun, an infinitive, an *ut* (*nē*)-clause, or an indirect question may be used as subject of *interest* or *rēfert*.

<sup>4</sup> The adverbs *multum*, *plūs*, *plūrimum*, etc., were originally accusatives. See §175, 3.

163. Genitives are often used predicatively:

*illa villa est Cicerōnis, that villa is Cicero's.*  
*virtūs mirārum vīrium est, virtue has (is of) wonderful power.*

#### Dative

164. The dative case, as a rule, represents ideas expressed in English by *to* and *for*.<sup>1</sup> The various uses may be classified as follows:

165. Dative (a) with adjectives similar in meaning to those followed by *to* or *for* in English:<sup>2</sup>

<i>iūcundus, pleasing</i>	} <i>Germānis, to the Germans.</i>
<i>ūtilis, useful</i>	
<i>propitius, favorable</i>	
<i>similis, similar</i>	

*mīhi facile atque ūtile, easy and advantageous for me.*  
*aptus (idōneus) castrīs,<sup>3</sup> suitable for a camp.*

(b) with verbs equivalent to *est* with the adjectives above indicated:

*libet, it is pleasing.*  
*condūcit, it is useful.*  
*expedit, it is expedient.*  
*convenit, it is suitable.*  
*appāret, it is evident.*  
*licet, it is permitted (permissible).*  
*etc.*

*sī tibi libet, if it is pleasing to you.*  
*nōbīs expedit, it is expedient for us.*

<sup>1</sup> But *to*, when the dominant idea is one of *motion to* (as with verbs of *coming, going, etc.*) is in Latin usually *ad* with the accusative, e.g. *ad mē vēnit* (*misit, tulit*). *For* in the sense of *instead of, in favor of, in behalf of, in return for, in proportion to* is expressed by *pro* with the ablative.

<sup>2</sup> Occasionally also with adverbs, e.g. *convenienter nātūrae vivere, to live conformably to nature*. Adjectives taking the dative are those with the following meanings and, as a rule, their opposites: *friendly, suitable, similar, equal, near, joined, related, favorable, useful, pleasing, advantageous, obedient, good, harmful, sufficient, necessary, threatening, indulgent, trusting, faithful, permissible, devoted, evident, opposed*. *Irātus* also takes the dative.

<sup>3</sup> Akin to the dative of purpose: § 172.

166. Dative with the following verbs and their compounds:<sup>1</sup>

aequō,\* *make equal*.  
 auxiliō, *bring aid*.  
 cēdō, *yield*.  
 crēdō, *trust (to), believe*.  
 faveō, *favor, be favorable*.  
 fidō,<sup>2</sup> *trust*.  
 grātulor,\* *be grateful, be joyful, congratulate*.  
 ignōscō, *forgive, be forgiving*.  
 indulgēō, *indulge, be indulgent*.  
 irāscor, *be angry*.  
 imperō, *order, give orders*.  
 (invidēō, *envy, be envious*).<sup>3</sup>  
 medeor,\* *heal, be healing*.  
 minor, *threaten, be threatening*.  
 moderor,\* *set a limit (modus), to restrain*.  
 noceō, *be injurious, do harm*.  
 parcō, *spare, be sparing or lenient*.  
 pāreō, *obey, be obedient*.  
 placeō, *please, be pleasing*.  
 serviō, *serve, be subservient*.  
 studeō, *be favorable, or zealous*.  
 suādeō, *advise (make pleasing)*.<sup>4</sup>  
 satisfaciō,\* *satisfy, do enough, make satisfactory*.  
 temperō,\* *be moderate*.

NOTE. A few other verbs, similarly used with the dative, are occasionally found: aemulor, adulator, blandior, famulor, grātificor, medicor, mōrigeror, palpor, opitulor, suffragor. Poets use the dative freely with pugnō, certō, lūctor, misceō, haereō. Many verbs commonly classed with these take

\* Verbs marked with a star (\*) in the above list are those that the student will be likely to meet least often.

<sup>1</sup> The use of the dative with these verbs is akin sometimes to the dative with adjectives (§ 165), sometimes to the dative of indirect object (§ 167), but the English translation often obscures this fact.

<sup>2</sup> Chiefly in compounds: cōfidō, *trust*; diffidō, *distrust*.

<sup>3</sup> Invidēō, *look against, envy*, probably belongs under the dative with prepositional compounds (§ 168).

<sup>4</sup> Suādeō (etymologically connected with suāvis, *sweet, pleasing*) originally meant *make pleasing*; persuādeō, *make very pleasing, persuade*.

the dative under the rule for prepositional compounds (see § 163), e.g. *succurrō, subveniō*, or under § 167, e.g. *condōnō*, which takes the dative for the same reason as *dōnō* and *dō*, *give*.

*imperat aut servit pecūnia cuique, money is each man's master or his slave.*

*nēmō mihi persuādēbit, no one will persuade me.*

*legionī decimae maxime cōfidēbat,<sup>1</sup> he trusted (to) the tenth legion most of all.*

For the retained dative with the passive of such verbs, see § 169.

**167. Dative of indirect object**, used with verbs corresponding to those followed by *to* in English, i.e. verbs of *happening, giving, saying, showing, owing, entrusting*, etc.

Such are: *accidit, commendō, committō, contingit, dicō* (and its compounds); *dō, dōnō, ēvenit; largior; mandō, narrō, negō, nūntiō, permittō, polliceor, praebeō, praecipio, praescribō (give instructions); prōmittō, reddō, respondeō; spondeō, trādō, tribuō*, etc.

*haec vōbis dīcam, I will say this to you.*

*hoc mihi contigit ūnī, this has happened to me alone.*

Verbs of *writing, sending, bringing* take *ad* with the accusative when the idea of *coming or going* to a person is predominant; the dative, when the idea of interest is predominant.

*epistulam ad tē scripsī (mīsī, tulī), I wrote (sent, brought) a letter to you.*

*epistulam tibi scripsī, I wrote you a letter (not merely to you but for you).*

**168. Dative with prepositional compounds.**<sup>2</sup> The dative is often used with verbs compounded with any preposition (except *per, praeter, trāns*) or with the prefix *re-*,<sup>3</sup> when

<sup>1</sup> *Cōfidō* also takes the ablative. Compare English *trust in*, as well as *trust to*.

<sup>2</sup> The dative with prepositional compounds is often akin to the dative of indirect object.

<sup>3</sup> In *resistō, stand against, resist, repugnō, fight against, rependō, weigh against* and similar compounds, *re-* has the same force as *ob* in *obsistō*, etc., e.g. *fātis fāta rependēs, weighing fate against fate*.

these add prepositional force<sup>1</sup> to the simple verbs. If the simple verb of the compound is transitive the compound may take, besides the dative, a direct object in the accusative.

*exercitui praeesse*, be in command of an army, lit. be before (over) an army.

*sermōni interesse*, be present at (lit. be amid) the conversation.

*bellum Romānis inferre*, bring war against the Romans.

*parva magnīs cōferre*,<sup>2</sup> compare (lit. bring with) small things with great.

*aliquid alicui rei circumdare*,<sup>3</sup> put something around something.

Sometimes the English translation obscures the force of the preposition or the *re-*, e.g.

*Lūcānus filiō subvēnit*, Lucanus came to the aid of (lit. came under) his son.

*hosti resistere* (*obsistere*), resist (lit. stand against) the foe.

*invidēō*, envy (lit. look against).<sup>4</sup>

Note the expression *alicui interdicere aquā et ignī*, forbid some one (prohibit some one from) fire and water.

1. The following exceptions to the rule for prepositional compounds should be noted:

a. Compounds formed by prepositions with verbs of coming and going<sup>5</sup> usually take constructions other than the

<sup>1</sup> That is, when the preposition or *re-* adds to the verb with which it is compounded a force equivalent to *against*, *in*, *into*, *to*, *for* (= *to the interest of*), *toward*, *at*, *near*, *upon*, *before*, *after*, *under*, *over*, *around*, *with*. The dative is not used (except for reasons not concerned with the preposition) with compounds in which the preposition or *re-* has adverbial force, e.g. *cōsumō*, consume, lit. take completely; *convocō*, call together; *improbō*, disapprove; *impellō*, urge forward, urge on; *recipiō*, take back. *Dē*, *ē* (*ex*), *ab* (*ā*) in compounds regularly have adverbial force, e.g. *dēripiō*, *ēripiō*, snatch away. For the dative of reference (separation) with such compounds, see § 173, 1.

<sup>2</sup> The preposition *cum* appears in compounds as *com* (*con*), *co*.

<sup>3</sup> *Circumdō* sometimes takes the construction *aliquid aliquā rē*, surround something with something. Compare *aliquid alicui dōnāre*, present something to someone, and *aliquem aliquā rē dōnāre*, present someone with something. *Circumfundō* and *induō* also admit both constructions.

<sup>4</sup> See page 129, footnote 3.

<sup>5</sup> For instance, *adeō*, *adveniō*, *circumeō*, *circumveniō*, *praecedō*, *aggredior*, *inveniō*, etc.

dative, *e.g.* aliquem adīre or ad aliquem adīre, *to approach some one*; hostēs circumvenīre, *to surround the enemy*; hostēs aggredi, *to approach (or attack) the enemy*.

b. Of other exceptions the more common are circumstō, *surround* (and numerous other compounds of circum), adfor, *accost*, alloquor, *accost*, adspiciō, *behold*, oppugnō, *attack*, obsideō, *besiege*, effugiō, *escape*, which take the accusative.

169. The retained dative. Verbs which take the dative in the active construction retain the dative unchanged in the passive. If the verb is intransitive, its passive is used impersonally:

mihi persuāsum est, *I was persuaded, lit. it was persuaded (made agreeable) to me.*

tibi parcendum est, *you must be spared, lit. it must be spared to you.*

eī servitur, *he is being served, lit. it is being served to him.*

If, in the active, the verb takes an accusative as well as a dative, the accusative becomes the subject in the passive:

bellum Rōmānīs illātum est, *war was brought against the Romans.*

170. Dative of possession, more commonly used with some form of esse:

mihi est frāter, *I have a brother, lit. there is to me a brother.*

eī nōmen fuit Iūlius (or Iūliō),<sup>1</sup> *he had the name Julius, lit. there was to him the name Julius.*

171. Dative of agent, used instead of ā (ab) with the ablative:

1. regularly with the gerundive and often with the perfect passive participle:

mihi rēs pūblica dēfendenda est, *I must defend my country, lit. my country must be defended by me.*

omnia mihi prōvisa sunt, *I have attended to everything, lit. all things have been provided by me.*

<sup>1</sup> In such expressions the name itself often becomes dative by attraction.



2. occasionally (especially in poetry and late prose) with other passive forms:

*neque cernitur ulli hominī, nor is he seen by any one.*

But *ā* (ab) with the ablative is used where the dative would be ambiguous:

*eī ā mē grātia referenda est, I must show him gratitude.*<sup>1</sup>

**172. Dative of purpose**, indicating the purpose served or (especially with *esse*) that which something tends to be. It is often accompanied by a dative of reference (see § 173).

1. *nōbis ūsuī est, it is of (lit. for) advantage to us.*  
*cui bonō est, to whom is it of advantage (lit. for good)?*  
*filia mihi magnae cūrae est, my daughter is (for) a great care to me.*
2. *urbī militēs praesidiō mittere, to send soldiers to guard the city (lit. for a guard unto the city).*  
*prīma legiō eī auxiliō vēnit, the first legion came to his aid (lit. for aid unto him).*
3. *locum castris dēligit, he selects a place for a camp.*  
*triumvirī agrō dandō,<sup>2</sup> triumvirs for distributing land.*

**173. Dative of reference**, used of the person (or thing) concerned, or interested, in the general idea of the sentence, otherwise than as indicated in the uses above mentioned:

*cōnsurrēxisse omnēs illī dīcuntur, all are said to have risen in a body to do him honor, lit. for (to) him.*  
*erit ille mihi deus, he will be a god in my eyes (to me, for me).*  
*quid sibi vult, what does he mean, lit. wish for himself?*  
*alicui obviam (obvius) esse (fierī, venīre), meet some one, lit. be (become, come) in the way to some one.*  
*est urbe ēgressis tumulus, as you come out of the city there is a mound, lit. to (for) those having come out of the city.*  
*alicui nūbere, put on a veil for (marry) some one.*

<sup>1</sup> If *mihi* were here used, instead of *ā mē*, it would be uncertain whether the *eī* or the *mihi* was the agent.

<sup>2</sup> The use of a dative modifying a noun is rare.

The English possessive often makes a convenient (though inexact) translation of this dative:

*eī mē ad pedēs abiēcī, I threw myself at his feet, lit. threw myself at the feet to (for) him.*

1. A similar dative (the so-called **dative of separation**) is used with verbs of *taking away* and *being away* (chiefly compounds of *ab*, *dē*, *ex*, *ad*) and sometimes, especially in poetry, *keeping something away*:

*classem Caesarī ēripere, take Caesar's fleet away from him, lit. take the fleet away for<sup>1</sup> (unto) Caesar.*

*nihil mihi deest (abest), I lack nothing, lit. nothing is away for me, is lacking to me.*

*hunc arcēbis pecorī, you are to keep this away from the flock, i.e. for the flock.*

When something is taken from an inanimate thing the ablative (usually with a preposition) is more commonly used, as the dative implies interest and an inanimate thing feels no interest.

NOTE. Poets extend this use of the dative: *silicī scintillam excūdit, struck a spark from flint.*

2. The **ethical dative** (always a personal pronoun) represents the extreme development of the dative of reference:

*tibi repente vēnit ad mē Canīnius, mind you (I'd have you know), all of a sudden came Caninius to me.*

*quid mihi Celsus agit, what is Celsus doing, I should like to know?*

**174. Dative of limit (or direction) of motion**, chiefly found in poetry:

*it clāmōr caelō, a cry ascends to heaven.*

NOTE. For the usual prose method of expressing limit of motion, see § 178.

<sup>1</sup> Compare the English *for* used in the sense of something disadvantageous, e.g. *I boxed his ears for him.*

## Accusative

**175.** The various uses of the accusative may be classified as follows:

**Accusative of direct object** (the most common use of this case):

*epistulam*<sup>1</sup> *tibi scripsi (misi)*, *I wrote (sent) you a letter.*

1. A passive form sometimes in poetry takes an accusative in imitation of the Greek middle voice representing the subject as acting upon himself (instead of being acted upon):

*inutile ferrum cingitur*, *he girds on the useless steel.*

*So induor*, *put on.*

*nōdō sinūs*<sup>2</sup> *collēcta*, *having gathered her robes in a knot.*

In *Satyrum movētur*, *dances like a satyr*, *Satyrum* is predicate accusative (page 114, footnote 2); lit. *moves himself as a satyr.*

2. Even an intransitive verb involves a noun in the accusative called an **inner object**, e.g.

*possum*, *be able* = *have power.*

*gemō*, *groan* = *utter a groan.*

*peccāre*, *sin* = *commit a sin, make a mistake.*

This inner object is often modified by an adjective:

*hoc possum*, *I have this power.*

*multa gemit*, *utters many groans.*

*multa peccat*, *makes many mistakes.*

*idem glōriārī*, *make the same boast.*

*quid in bellō poterant*, *what power did they have in war?*

*multa dubitāre*, *have many doubts* (not equivalent to *doubt many things*).

*acerba tuēns*, *presenting furious looks*, "*looking daggers.*"

<sup>1</sup> *Epistulam* as the object of *scripsi* is the so-called accusative of result produced, the letter being the result of the writing. As the object of *misi*, it is the so-called accusative of the thing affected. In this case the letter previously existed and something is merely done to it.

<sup>2</sup> Such uses of the accusative are often not distinguishable from the accusative of specification (§ 181). Compare the similar use of the ablative of specification with perfect passive participles; see page 140, footnote 2.

3. Adjectives and pronouns thus used to modify an inner object easily develop into adverbs and the dividing line is often indistinguishable:

*dulce ridentem, smiling a sweet smile, smiling sweetly.*  
*multum (plūrimum) <sup>1</sup> valet, has much (most) strength, is very (most) powerful.*

4. Sometimes the involved noun is actually expressed (cognate accusative, *i.e.* accusative of kindred meaning):

*vitam vivere, live a life.*  
*somnium somniāre, dream a dream.*

5. Transitive verbs may take an inner object:

*Olympia vincit, wins Olympic victories, lit. conquers Olympic (conquests).*

In the passive:

*corōnārī Olympia, receive Olympic garlands, lit. be crowned Olympic.*

NOTE. For the inner object used as a second object, see § 176, 1.

6. Note such transitive uses of so-called intransitive verbs as:

*aequor nāvigāre, to sail the sea.*  
*stadium currit, runs a race-course.*  
*Compare runs (walks) the streets, foot it, walk it.*

#### 176. Double Accusatives:

1. An accusative of the inner object (neuter pronoun or adjective), coupled with the ordinary accusative of direct object, is used with *moneō*, *admoneō*, *commoneō*, *accūsō*, *arguō*, *cōgō*:

*tē hoc moneō, I give you this advice, lit. advise you this.*  
*id cōgit omnis, forces everybody (to) this.*

<sup>1</sup> Such adverbs as *multum*, *plūrimum*, etc., may have been influenced, in their development from adjectives, by the accusative of extent (§ 177).

2. A predicate accusative (noun or adjective; see page 114, footnote 2), coupled with the accusative of direct object, is used, as in English, with verbs of *calling, choosing, making, regarding, naming, showing*, etc.:

*Cicerōnem cōsulem* <sup>1</sup> *creāvit*, *made Cicero consul.*  
*urbem Rōmam* <sup>1</sup> *vocāvit*, *called the city Rome.*  
*mīlītēs alacriōrēs* <sup>1</sup> *effēcīt* (*reddidit*), *made the soldiers more eager.*  
*aliquem amicum* <sup>1</sup> *putō* (*dūcō*, etc.), *regard someone as a friend.*

In the passive<sup>2</sup> the predicate accusative becomes the predicate nominative:

*Cicerō cōsul creātus est*, *Cicero was elected consul.*

3. An accusative of the person coupled with an accusative of the thing is used with

<i>doceō</i> (and its compounds), <i>teach.</i>	<i>poscō</i>	} <i>demand.</i>
<i>ōrō</i> , <i>beg.</i>	<i>reposcō</i>	
<i>rogō</i> , <i>request, inquire.</i>	<i>exposcō</i>	
<i>interrogō</i> , <i>inquire.</i>	<i>postulō</i>	
<i>cēlō</i> , <i>conceal.</i>	<i>flāgitō</i>	

*puerōs litterās docēre*, *teach boys their letters.*  
*mē sententiam rogāvīt*, *asked me my opinion.*  
*aliquid aliquem cēlāre* (*poscere*), *conceal (demand) something from some one.*

Cf. *sī quid mē vīs*, *if you want anything from me.*

The passive construction retains the accusative of the thing unchanged:<sup>3</sup>

*sententiam rogātus sum*, *I was asked my opinion.*

*Cēlō*, *doceō*, *interrogō*, also take *dē* with the ablative of the thing. Verbs of demanding often (*postulō* regularly) take *ab* of the person:

*aliquid ab aliquō postulāre.*

<sup>1</sup> Predicate accusative.

<sup>2</sup> *Reddō*, *efficiō* do not, with rare exceptions, admit the passive use.

<sup>3</sup> This accusative is then called the retained accusative.

4. Compounds of *trāns*, *circum*, *praeter* with transitive verbs may take two accusatives, one as object of the verb, the other as object of the preposition:

*flūmen exercitum trādūcere*, *lead an army across a river.*

*quōs praesidia circumdūxit*, *whom he led around the fortifications.*

Compare also: *aliquid animum advertere*, *turn the attention to something.*

Passive use: *Thapsum praetervehor*, *I am being carried past Thapsus.*

177. Accusative of extent is used to indicate extent of space or duration of time:

1. *eōs multa millia passuum prōsecūtī*, *having followed them many miles.*

*fossās quīndecim pedēs lātās*, *trenches fifteen feet wide (wide to a distance of fifteen feet).*

2. *duās hōrās manēre*, *remain two hours.*  
*noctēs diēsque vigilāre*, *be awake for days and nights.*  
*vigintī annōs nātus*, *born twenty years, i.e. twenty years old.*  
*abhinc*<sup>1</sup> *duōs mēnsēs*, *two months ago.*

178. Accusative of limit of motion, used with *domum* (*domōs*), in the sense of *home*,<sup>2</sup> *rūs*, and names of towns and small islands:

*domum (rūs) rediit*, *returned home (to the country).*

*Athēnās ivit*, *went to Athens.*

*Rhodum nāvigāre*, *sail to Rhodes.*

Note also: *infitiās ire*, *to deny*, lit. *go to a denial.*

*exsequiās ire*, *go to a funeral.*

<sup>1</sup> *Abhinc* is also used with the ablative of degree of difference (§ 198).

<sup>2</sup> When *domus* means *house*, a preposition is used: *ad (in) domum.*

1. With the above-mentioned exceptions, place whither is regularly expressed by prepositions (*ad*, *in*, *sub*) with the accusative:

*ad* (*in*)  $\begin{cases} \text{Graeciam, to (into) Greece.} \\ \text{urbem, to (into) the city.} \\ \text{Ubiōs, to (into, among) the Ubii.} \end{cases}$   
*sub pontem ire, go under the bridge.*

*Ad* before the name of a town means *near, toward, or to the vicinity of*.

2. *Urbem* and *oppidum* are seldom used in apposition with a town-name in this construction, but require a preposition (cf. § 187), thus:

*Tarquiniōs ad urbem flōrentissimam, to Tarquinii, a very flourishing city.*

3. Notice the following variations from the English idiom:

*rēs ad Chrȳsogonum in castra*<sup>1</sup> *L. Sullae Volāterrās*<sup>1</sup> *dēfertur*, lit. *the matter is reported to Chrysogonus into Sulla's camp to Volaterrae* (English idiom: *to Chrysogonus in Sulla's*<sup>1</sup> *camp at Volaterrae*).<sup>1</sup>

4. Poets freely omit *ad* and *in* before any noun denoting place, rarely before one denoting people:

*Italiam vēnit, he came to Italy.*  
*ibimus Afrōs, we are to go to the Africans.*

179. Accusative of exclamation (usually accompanied by an adjective), indicating the object of emotion:

*Ō fortunātam rem pūblicam, O fortunate state!*  
*mē miserum, wretched me!*

<sup>1</sup>The Latin usually treats prepositional phrases and locative expressions as adverbial, *in castra* and *Volāterrās* here modifying *dēfertur*. The English freely treats such expressions as adjectival modifying nouns. For instance "*in Sulla's camp*" (above) modifies *Chrysogonus*; "*at Volaterrae*" modifies *camp*.

180. Subject accusative, used as the subject of the infinitive:

*dicō tē errāre, I say that you are mistaken.*

But the subject of the *historical infinitive* (§ 306, 2) is in the nominative.

181. Accusative of specification (respect)<sup>1</sup> indicating that in respect to which an adjective or verb is applicable:

*tremīt artūs, lit. trembles in (as to) his limbs.*

*ōs deō similis, with a face like a god's, lit. similar to a god as to his face.*

*cētera ēgregius, excellent in every other respect, lit. as to the other things.*

*femur*<sup>2</sup> *ictus, hit in (as to) the thigh.*

*cinctus tempora*<sup>2</sup> *hederā, having his temples wreathed with ivy, lit. wreathed with ivy as to his temples. But see § 175, 1.*

1. The following expressions belong to this use of the accusative:

*magnam (bonam) partem, in large part (as to a large part)*

*maximam partem, for the most part.*

*meam (tuam, etc.) vicem,*<sup>3</sup> *for my (your, etc.) part.*

*quod sī, but if, and if, lit. as to which, if.*

182. The following uses of the accusative are of uncertain origin:

*id genus, of that kind.*

*virīle (muliebre) secus, of male (female) sex.*

*id temporis (aetātis), at that time (age).*

<sup>1</sup> Called also Greek or synecdochical accusative. This use of the accusative, rare in classical prose, was greatly extended by Augustan poets and later writers under the influence of Greek, in which language a similar use of the accusative was common.

<sup>2</sup> In cases like *femur ictus* and *cinctus tempora* the accusative is commonly regarded as object of the perfect passive participle used like the middle voice in Greek. The Greek middle probably helped the spread of the construction, but there is no essential difference between the accusatives in *caput nūdātus, bared as to his head*, and *caput nūdus, bare as to his head*. With *nūdus, caput* must be an accusative of specification. Compare the accusative with *saucius* and *sauciātus*. The similar use of the ablative of specification with a perfect passive participle makes it probable that the accusative thus used was an accusative of specification.

<sup>3</sup> Perhaps originally *vicem* was a predicate noun or an appositive. Compare *quī sēsē excruciārī meam vicem possit pati, i.e. himself in my place, lit. as my exchange*



183. A noun or pronoun in apposition with a whole clause commonly stands in the accusative as the result of attraction to some accusative in the clause:

dēserunt tribūnal manūs intentantēs, *causam* discordiae, *they leave the tribunal, with threatening gestures, a cause of discord.*

184. Accusative with prepositions. See under Prepositions, § 207.

#### Vocative

185. The vocative is the case of direct address.

quoŭsque abŭtēre, Catilīna, patientiā nostrā, *how long, Catiline, will you abuse our patience?*

NOTE. For the use of the nominative where the vocative would be expected, see page 119, footnote 1.

#### Ablative

186. The Latin ablative represents, historically, three different cases:

The true ablative (the from-case),

The instrumental (the wherewith- or by-case),

The locative (the in- or on-case).

Its uses may be classified as follows:

187. Ablative of separation, indicating

1. Place from which, with verbs meaning to *come*, *go*, *depart*, etc. This use in classical prose is confined chiefly<sup>1</sup> to names of towns and small islands, *domō*, and *rūre*:

*Rōmā venīre, come from Rome.*

*Athēnīs proficīscī, set out from Athens.*

*Dēlō redīre, return from Delos.*

*domō abīre, go away from home.*

*rūre revertī, return from the country.*

<sup>1</sup> Exceptions occur, especially with verbs compounded with *ab*, *dē*, or *ex*.

Urbe and oppidō are seldom used in apposition with a town-name in this construction, but require a preposition, thus:

Curibus ex oppidō Sabīnōrum, *from Cures, a town of the Sabines.*  
Cf. § 178, 2.

2. Source from which (parentage, family, etc.), with participles meaning *born, descended, etc.*

deō nātus *born of a god.*

So with ortus, ēditus,<sup>1</sup> satus,<sup>1</sup> etc.

eō genere ortus, *sprung from that stock.*

3. Separation or freedom from, with verbs meaning to *free, keep away, deprive, be without,*<sup>2</sup> etc., and with corresponding adjectives:

Germānōs suis finibus prohibent, *keep the Germans from their territory.*

proeliō abstinēre, *refrain from battle.*

aliquem vitā privāre, *deprive some one of life.*

hostem armīs exuere, *strip the enemy of his arms.*

omnibus rēbus egēre,<sup>3</sup> *be in need of everything.*

liber cūrā, *free from care.*

nūda praesidiō, *stripped of protection.*

NOTE 1. Except as above indicated, a preposition (ab, ex, or de) is regularly required in classical prose to express the idea of *from*,<sup>4</sup>

a. with place from which (except names of towns, small islands, domō, rūre<sup>5</sup>) (See § 187, 1).

ab Italiā proficīscī, *set out from Italy.*

ex silvā venīre, *come out of the woods.*

<sup>1</sup> Poetical with these words.

<sup>2</sup> Such are: liberō, solvō, levō, privō, spoliō, exuō, fraudō, nūdō; abstineō, dēsistō; prohibeō, arceō; egeō, careō, vacō; liber, nūdus, orbus, vacuus. But, instead of the ablative alone, a preposition is often used with liberō, with verbs of *removing* and *keeping away*, and with liber, nūdus, etc.

<sup>3</sup> But indigeō regularly takes the genitive (§ 151, 3, b).

<sup>4</sup> But see the so-called dative of separation, § 173, 1.

<sup>5</sup> Notice that it is with these same classes of words that place in which may be expressed without a preposition, § 201, b.

Even with names of towns and small islands, a preposition is used to express the idea *from the vicinity of* or *distance from*:

*ā Rōmā, from the vicinity of Rome.*

*longē ab Athēnīs esse (abesse), to be far away from Athens.*

b. with ablatives used after compounds of *dis-* and *sē-*, e.g. *dissentiō, differō, sēparō, sēcernō, sēcūdō*, etc.:

*ab aliquō dissentire, differ from some one.*

c. with ablatives referring to persons:<sup>1</sup>

*urbem ā tyrannō liberāre, free a city from a tyrant.*

*ex tē nātus, sprung from you.*

NOTE 2. Poets and late prose writers freely omit the preposition where it would ordinarily be used in classical prose.

188. Ablative of cause, to be translated by *on account of*, *because of*, or an equivalent expression:

*exsilui gaudiō, I leaped for joy (i.e. on account of joy).*

*amōre ardēre, burn with passion (i.e. on account of passion).*

*Iovis iussū veniō, I come at (on account of) Jove's bidding.*

*victoriā glōriārī, boast of a victory.*

Note the use of *causā* (*grātiā*) and *nōmine*:

*pecūniae causā* <sup>2</sup> (*grātiā* <sup>2</sup>), *for the sake of money.*

*haec amicitiae nōmine petō, I ask this in the name of friendship.*

*nōmine meō (tuō, suō, etc.), in my name, on my account, etc.*

189. Ablative of accord, to be translated by *according to*, *in accordance with*, or an equivalent expression:

*mōrē Rōmānō, in accordance with the Roman custom.*

*meā sententiā, in (according to) my opinion.*

*meā (tuā, suā, etc.) sponte, of my (your, his, etc.) own accord.*

<sup>1</sup> Except nouns of immediate parentage, family, or stock with *nātus* and *ortus* (see § 187, 2). But pronouns of parentage regularly (nouns sometimes) take *ex*: *ex mē nātus*, lit. *born from me*.

<sup>2</sup> *Causā* and *grātiā*, when thus used, are regularly postpositive.

190. Ablative of comparison, used with comparatives as an equivalent of *quam* (*than*) with a nominative or an accusative: <sup>1</sup>

*Catō est Cicerōne ēloquentior* (= *ēloquentior quam Cicerō*),  
*Cato is more eloquent than Cicero.*

*Catōnem Cicerōne ēloquentiōrem* (= *Catōnem ēloquentiōrem quam Cicerōnem*) <sup>2</sup> *habuit*, *he held Cato (to be) more eloquent than Cicero.*

*Quam* is often omitted with *plūs*, *minus*, *amplius*, *longius* without affecting case constructions:

*plūs septingenti capti sunt*, *more than 700 were captured.*

*minus annum vixit*, *lived less than a year.*

Noteworthy phrases:

*opiniōne celerius*, *more quickly than expected* (lit. *than opinion*).

*plūs aequō*, *more than (what is) just.*

*alius Lysippō*, *another than Lysippus.*

191. Ablative of specification, specifying that in respect to which an adjective or other word is applicable:

*claudus alterō pede*, *lame in one foot.*

*cēterōs sapientiā superat*, *surpasses the rest in wisdom.*

*dignus amicitia*, *worthy of friendship (in respect to friendship).*

*So indignus*, *unworthy*, *dignor* (*deem worthy*).

*mirabile dictū*, *wonderful to tell*, lit. *in respect to the telling.*

*maior nātū*, *older*, lit. *greater in respect to birth.*

*maximus nātū*, *oldest.*

*minor nātū*, *younger.*

192. Ablative of means or instrument, to be translated by *with*, *by means of*, or an equivalent expression.

1. *dolōre opprimī*, *be overwhelmed with grief.*

*gladiō occisus*, *slain by the sword.*

<sup>1</sup> Relative pronouns require this construction (instead of *quam* with the nominative or accusative): *quō nēmō peritior erat*, *than whom no one was more skilful.*

<sup>2</sup> Attracted to agree in case with the preceding accusative (as usual after *quam*).

*proeliō*<sup>1</sup> *vincere*, conquer in battle, lit. by battle.

*proeliō lacessere*, challenge to battle, lit. provoke with battle.

*manū*<sup>1</sup> *tenēre*, hold in (with) the hand.

*Continērī*, consist, *cōnsistere*, consist, *abundāre*, abound, *redundāre*, overflow, etc. and adjectives like *plēnus*<sup>2</sup> (full, filled), *opīmus*, rich, *contentus*, content, take this ablative:

*vita corpore et spīritū continētur*, life consists of (lit. is held together by) body and spirit.

*porcō abundat*, abounds in (with) swine.

2. Persons are sometimes treated as means:

*montem hominibus complēvit*, filled the mountain with men.

*quid tē fiet*, what will become of you (lit. will be done with you)?

*quid eō faciātis*, what are you to do with him?

3. Special uses of this ablative are:

a. Ablative with *ūtor*, use, *fruor*, enjoy, *fungor*, perform, *potior*, take possession of, *vescor*, eat, and their compounds:

*manū ūti*, use the hand, lit. profit by the hand.

*cibō fruī*, enjoy food, lit. enjoy oneself with food.

Similarly *fungor* originally meant busy oneself, *potior*, become powerful, *vescor*, feed oneself (i.e. with or by means of something).

NOTE. In early Latin these verbs often take the accusative. For *potior* with the genitive, see § 151, 3 a.

b. Ablative of the route by which:

*Aurēliā viā profectus est*, set out by the Aurelian road.

c. Ablative of the penalty, with verbs of condemning (but see § 159):

*capite damnāre*, to condemn to death, lit. with the head.

*pecūniā damnāre*, to condemn to pay a fine, lit. condemn with money.

<sup>1</sup> The fact that *in* is here omitted shows that the ablative was felt as expressing means instead of place where (see § 201).

<sup>2</sup> But see § 152.

d. Ablative with *frētus*, *nītor* (and its compounds):

*frētus iuventā*, *relying upon* (lit. *supported by*) *his youth*.  
*spē nīti*, *rely on* (*support oneself by*) *hope*.

193. Ablative with *opus* (or *ūsus*) *est*:

*mihi pecūniā opus est*, *I need money*, lit. *there is need to me of*<sup>1</sup>  
*money*.

The perfect participle occurs in this construction:

*factō opus est*, *there is need of doing*, lit. *of (it) done*.

The thing needed is sometimes in the nominative as subject:

*sī quid tibi opus est*, *if you need anything*, lit. *if anything is a need to you*.

194. Ablative of manner, indicating the manner in which an act is performed:

*summā celeritāte vēnit*, *came with the utmost speed*.

But if the ablative has no modifier the preposition *cum* is regularly used:<sup>2</sup>

*cum celeritāte*, *with speed*.

195. Ablative of attendant circumstance, consisting of a noun (usually with a modifier) and indicating the circumstances under which an act is performed:

*magnō periculō vēnī*, *at great risk have I come*.

*eam rem imperiō nostrō cōsequī poterant*, *were able to attain this purpose under our sway*.

*exiērunt malis ominibus*, *went out under evil omens*.

*magnō intervallō sequī*, *follow at a great distance*.

NOTE. The ablative absolute often indicates attendant circumstance (see § 197).

<sup>1</sup> Perhaps originally *in respect to money* (§ 191).

<sup>2</sup> Some ablatives, however, acquired adverbial uses: *iniuriā*, *unjustly*; *iūre*, *justly*; *iocō*, *in jest*; *fūrtō*, *secretly*; *silentiō*, *in silence*.

196. Ablative of accompaniment, used with verbs of *coming* and *going* in military expressions in which the ablative is modified by some adjective other than a numeral:

*omnibus cōpiis proficiscitur, sets out with all his forces.*

Otherwise, accompaniment is regularly expressed by **cum**:

*cum equitātū, with the cavalry; cum quīnque cohortibus, with five cohorts; etc.*

The ablative with **misceō**, **cōfundō**, **iūctus**, **coniūctus**, **assuēfaciō**, **assuēscō**, **cōnsuēscō**, **mūtō** (and compounds), indicating association, union, etc. is of kindred meaning:

*armīs assuēfactus, made familiar with (accustomed to) arms.*

197. Ablative absolute, corresponding to such English expressions as *this being the case*, *this done*. It consists of the ablative of a noun or pronoun<sup>1</sup> with the ablative of a participle, an adjective, or another noun or pronoun used predicatively in agreement with it. It may be variously translated to suit the context:

*patre vivō, when, since, though, if, the father is or was alive, lit. the father (being) alive.*

*hōc respōnsō datō discessit, when (after) this answer had been given he departed, lit. this answer having been given.*

*passīs manibus pācem petivērunt, with outstretched hands they begged for peace, lit. their hands having been stretched out.*

*mē audiente, in my hearing, lit. me hearing.*

*Lepidō et Tullō cōsulibus, in the consulship of Lepidus and Tullus, lit. Lepidus and Tullus (being) consuls.*

<sup>1</sup> Sometimes a clause takes the place of a noun: *incertō quid peterent, lit. what they should seek being uncertain; auditō eum ivisse, hearing that he had gone, lit. him to have gone having been heard.* Rarely a participle is thus used impersonally: *multum certātō, pervicit, he conquered after a hard struggle, lit. it having been much contended.*

The noun or pronoun in this construction seldom refers to anything elsewhere mentioned in the same clause. Instead, for instance, of *obsidibus imperātis, eōs Aeduīs trādit, hostages having been demanded, he delivers them to the Aedui*, one would normally have *obsidēs imperātōs Aeduīs trādit, lit. he delivers to the Aedui hostages, demanded, i.e. he demands and delivers.*

Note the following: *adversō flūmine (monte) vectus est*, *rode up the river (mountain)*, lit. *the river (mountain) opposing*.

So *secundō flūmine*, *down the river*, lit. *the river (being) favorable*.

198. Ablative of degree of difference, used with comparatives<sup>1</sup> and words implying comparison:

*ūnō pede altior*, *one foot higher*, lit. *higher by one foot*.

*quantō (quō) divitior fit tantō (eō) magis colitur*, *the richer he becomes, the more he is courted*, lit. *by how much (by what) he becomes richer, etc., by so much (by that) the more, etc.*

*multō post*, *long afterwards*, lit. *afterwards (= later) by much*.

So with *ante*, *before (earlier)*, *infra*, *below (= further down)*, etc.

*multō praestat*, *is much better*.

*aequō spatiō aberat*, *was equally (by an equal space) distant*.

199. Descriptive ablative (translation: *of, with*), indicating character, quality, appearance, material,<sup>2</sup> etc. This ablative is regularly modified by an adjective.

*mīles summā virtūte*, *a soldier of the utmost courage*.

*scopulis pendentibus antrum*, *a cave with overhanging rocks*.

*aere cavō clipeus*, *a shield of hollow bronze*.

Predicatively: *bonō animō esse*, *to be of good courage*.

Compare the descriptive genitive, § 154.

200. Ablative of price,<sup>3</sup> used with verbs of buying and selling:

*domum decem talentis ēmit*, *bought a house for (with) ten talents*.

*Magnō, plurimō, parvō, minimō*, etc. (agreeing with *pretiō*, understood) often means *at a high (very high, low, etc.) price*.

<sup>1</sup> Rarely with superlatives: *multō iucundissimus*, *by far the most delightful*.

<sup>2</sup> The ablative of material is chiefly poetic. Material is commonly expressed by an adjective (*aureus*, *argenteus*, *aereus*, etc.); sometimes by *ex (dē)* with the ablative, showing apparently that the ablative of material is developed from a true ablative (cf. § 186).

<sup>3</sup> Originally an ablative of means.



1. The ablative came to be used also to express value:

*dēnāriis tribus aestimāre, to value at three denarii.*

Compare the genitives *quantī, tantī, plūris, minōris*, at how high a price, etc. (§ 155).

**201. Ablative of place in or on which, confined, in classical prose, to**

1. nouns modified by *tōtus*:<sup>1</sup>

*tōtā Italiā, in all Italy.*

2. *terrā marique, on land and sea.*

3. *locō, parte, regiōne*:<sup>2</sup> *eō locō, in that place.*

Poets extend this use of the ablative to any noun denoting place:

*Italiā, in Italy; monte, on the mountain.*

*Stō*<sup>3</sup> takes this ablative:

*dēcrētō stāre (cōnstāre), abide by a decree, lit. stand on.*

With the exceptions above-mentioned, place in or on which is regularly expressed

- a. by a preposition:

*in urbe, in the city.*

*in Italiā, in Italy.*

*in monte, on (in) the mountain.*

- b. by the locative case (see § 205):

*Rōmae, at (in) Rome; Corinthī, at (in) Corinth; rūri, in the country.*

<sup>1</sup> Sometimes also when modified by other adjectives.

<sup>2</sup> Sometimes *litore, spatiō, initiō, principiō, vēstigiō*.

<sup>3</sup> The ablative with *fidō, cōfidō, trust (in)* is also perhaps an ablative of place in which.

**202. Ablative of time at or within which:**

annō vīcēsīmō mortuus est, *died in his twentieth year.*  
 aestāte, *in summer.*  
 mediā nocte, *at midnight.*  
 primā lūce, *at dawn.*  
 lūdīs, *at the (time of the) games.*  
 adventū Caesaris, *on Caesar's arrival.*  
 memoriā nostrā, *within our memory.*

But a preposition is often used where reference is to different occurrences within a time or to a condition of things (rather than to mere time):

ter in annō audire, *hear three times in the course of a year.*  
 faciēbam ego ista in adulescentiā, *I used to do those things in my youth.*  
 quās rēs in cōsulātū nostrō gessi, *(the deeds) that I performed in my consulship.*  
 in hōrā ducentōs versūs dictābat, *used to dictate two hundred verses in the course of an hour.*  
 in tālī tempore, *under such circumstances.*  
 in bellō (pāce), *in times of war (peace).*

Rarely the ablative is used, instead of the accusative (§ 177), to indicate extent of time or space:

tōtā nocte iērun, *all night long they marched.*  
 tantō spatiō secūtī quantum potuērunt, *having followed as long a distance as they could.*

**203. Ablative with prepositions: see § 207.**

**204. Agency is regularly expressed by ā (ab). See under prepositions, § 210, 1.**

NOTE. For the dative of agency, see § 171.

The Locative<sup>1</sup>

205. The locative, indicating place **in, at, or on which**, is used in *names of towns, small islands, and a few other words*<sup>2</sup> of the first, second, and third declensions.

## 1. Examples from first declension:

Rōmae,<sup>1</sup> *at (in) Rome*; Athēnis,<sup>1</sup> *at (in) Athens*.  
militiae, *in war*.

## 2. Examples from second declension:

Corinthi,<sup>1</sup> *at (in) Corinth*; Cypri, *in Cyprus (on the island of Cyprus)*; Thūriis,<sup>1</sup> *at (in) Thurii*.  
domi, *at home*; humi, *on the ground*; belli, *in war*.

## 3. Examples from third declension:

Carthāginī (or -e),<sup>1</sup> *at (in) Carthage*; Neāpoli, *at (in) Naples*.  
rūri, *in the country*; cordi,<sup>3</sup> *at the heart*.

Place where with other words and in other senses is regularly expressed in classical prose by prepositions (§ 201).

## Cases with Prepositions

206. Prepositions are in origin chiefly adverbs that have become specialized in use and associated with some particular case or cases. Some continued in common use both as adverbs and prepositions, *e.g.* **post, ante, circā, circiter, citrā, circum, contrā, extrā, infrā, iuxtā**.

<sup>1</sup> The form of the locative in the singular of the first and second declensions is identical with the genitive. Elsewhere it is usually identical with the ablative. Compare *foris*, *out of doors* (place where), with *forās*, *out of doors* (place whither, accusative of limit of motion; see § 173).

<sup>2</sup> For the accusative of place to which (without a preposition), similarly limited to names of towns and small islands and a few other words, see § 173.

<sup>3</sup> In expressions like *mihi cordi est*, *it pleases me (lies at my heart)*, *cordi* is usually explained as a dative, but this does not yield the required sense, unless violence is done to the meaning of *cor*.

207. 1. Prepositions govern the accusative case,<sup>1</sup> with the exception of the following, which take the ablative:

<i>ā</i> ( <i>ab</i> , <i>abs</i> ), <sup>2</sup> away from, from, by	<i>cum</i> , with.
<i>dē</i> , down from, from; <sup>3</sup> concerning	<i>cōram</i> } in the presence of.
<i>ē</i> ( <i>ex</i> ), <sup>4</sup> out of, from. <sup>3</sup>	<i>palam</i> <sup>6</sup> }
<i>absque</i> <sup>5</sup> }	<i>prae</i> , in front of; in comparison
<i>sine</i> } without	with.
<i>super</i> , in the sense of concerning.	<i>prō</i> , in front of; for; in proportion to; (rarely on the front of).
	<i>tenus</i> , as far as, up to.

*Super*, in the sense of *above*, and *subter*, *below*, usually take the accusative (rarely the ablative).

2. *In* and *sub* take the ablative to indicate the *place in* (*on*) or *under* which, respectively, a thing is (whether moving or resting), but the accusative to indicate the *direction whither* a thing moves:

*in monte*, (*resting* or *moving about*) *in* or *on* the mountain.

*sub ponte*, (*resting* or *moving about*) *under* the bridge.

*in montem*, (*moving*) *into*, *onto* or *against* the mountain.

*sub pontem*, (*moving up to and*) *under* the bridge.

Sometimes, with a verb involving motion to a place, the ablative is used to emphasize the resting place of a thing

<sup>1</sup> Prepositions taking the accusative: *ad*, *adversus*, *adversum*, *ante*, *apud*, *circā*, *circiter*, *circum*, *cis*, *citrā*, *clam* (chiefly early Latin as a preposition), *contrā*, *ergā*, *extrā*, *infrā*, *inter*, *intrā*, *iuxtā*, *ob*, *penes*, *per*, *pōne*, *post*, *praeter*, *prope*, *propter*, *secundum*, *suprā*, *trāns*, *ultrā*, *versus* (see § 203).

*Propior*, *propius*, *proximus*, *proximē* (from *prope*, *near*) are sometimes used as prepositions with the accusative, while retaining enough of their original force to admit of the comparative and superlative degrees (compare the prepositional use of English *nearer* and *nearest*): *proximus mare*, *nearest the sea*. *Prīdiē* and *postridiē* also often take the accusative: *prīdiē Nōnās*, *the day before the Nones*.

<sup>2</sup> Before vowels and *h*, *ab* is always used; before consonants either *ā* or *ab*; *abs* (used only before *c*, *q*, and *t*) is chiefly confined to the phrase *abs tē*.

<sup>3</sup> *Ab* (*ā*), *dē*, and *ex* (*ē*) are sometimes used without distinction of meaning in the general sense of *from*.

<sup>4</sup> Before vowels and *h*, *ex* is always used; before consonants either *ē* or *ex*.

<sup>5</sup> Rare in classical Latin.

<sup>6</sup> Post-Ciceronian and chiefly poetical as a preposition.

after the act is completed: *pecūniam in arce pōnere*, *place money in a chest*. Note also such uses of the accusative as *in diēs*, *from day to day*; *hunc in modum*, *in this manner*; *in diem*, *for the day*; *in patrem amor*, *love for (toward) a father*; *sub noctem*, *at the approach of night*; etc.; and such uses of the ablative as *in hīs*, *among these*; *in hōc homine*, *in the case of this man*.

*Ergō* and sometimes *tenus* take the genitive. Cf. § 208.

208. The following prepositions are regularly postpositive (*i.e.* placed after the cases they govern):

With accusative, *versus*: *Rōmam versus*, *toward Rome*.

With ablative, *tenus*: *collō tenus*, *up to the neck*.

With genitive, *ergō*: *huius rei ergō*, *on account of this thing*.

*tenus*, though this commonly takes the ablative.

209. *Cum* is appended enclitically to *mē*, *tē*, *sē*, *nōbīs*, *vōbīs*, and the ablative *quī* (page 46, footnote 3); usually also to *quō*, *quā* and *quibus*: *mēcum*, *nōbīscum*, *quīcum*, *quībuscum*, etc.

Besides the prepositions above-mentioned, the following are occasionally postpositive (especially in poetry): *citrā*, *contrā*, *inter*, *intrā*, *iūxtā*, *penes*, *propter*, *ultrā*.

#### Other Especially Noteworthy Uses of Prepositions

210. 1. Agency is regularly expressed by the preposition *ab* (*ā*) with the ablative of the person (or personified thing):<sup>1</sup>

*ā milite vulnerātus est*, *was wounded by a soldier*.

This use must be carefully distinguished from the ablative of means<sup>2</sup> as in

*sagittā vulnerātus est*, *was wounded by (with) an arrow*.

<sup>1</sup> For the dative of agent, see § 171.

<sup>2</sup> *Per* forms the regular method of expressing means, when persons are regarded as means:

• *per nūntiōs certior factus*, *having been informed through (by means of) messengers* (acting for some one else). *A nūntiīs* would mean *by messengers*, acting for themselves.

*Per* is often used also with inanimate things (instead of the ablative of means).

2. **Ab** (*ā*) and **ex** are often translated by *in, on, etc.*:

**ab Rōmānīs pugnāre**, *to fight on the side of the Romans*, lit. *from the Romans*.

**ex equō colloquī**, *converse on horseback*, lit. *from a horse*.

**ex hāc parte**, *on this side*.

**ā tergō**, *in the rear*.

Cf. **ex rē publicā agere**, *act in the interest of the state*; also **hinc**, *on this side* (lit. *from here*), **illinc**, *on that side* (lit. *from there*).

The Romans in such cases viewed the object of the preposition as that from which an act or situation presents itself.

Note **ab** (*ā*) with **prope**: **prope ab eō**, *near him* (lit. *near away from him*).

3. **Apud**, with a word referring to a person, is usually to be translated in accordance with the character or occupation associated with the person. For instance, **apud eum** means *at his house*, if the person is thought of merely as a resident.

*in his writings*, if the person is thought of merely as an author.

*at his court*, if the person is thought of merely as a king, judge, etc.

*in his judgment*, if the person is thought of merely as a person judging.

**apud Graecōs**, *in the country, in the thoughts, etc., of the Greeks*. Compare **inter Graecōs**, *(located) in the midst of the Greeks*.

#### SYNTAX OF ADJECTIVES

211. An adjective may be

1. an attributive adjective, *i.e.* one that modifies its noun directly, as in

**bonus vir**, *a good man*.

or

2. a predicate adjective, *i.e.* one used in the predicate with a verb, as in

*ille vir bonus est (vidētur, habētur, etc.), that man is (seems, is considered) good.*

*aliquem sapientem iūdicāre, regard some one as wise.*

### Agreement of Adjectives

**212.** An adjective<sup>1</sup> (whether attributive or predicate) always agrees with its noun or nouns in case; regularly also (if possible)<sup>2</sup> in gender<sup>1</sup> and number.<sup>1</sup> But when modifying two or more nouns of the same gender and number,

1. in gender, it agrees with them.

2. in number, it may be plural, or it may agree with the nearest:

*Nisus et Euryalus primī, Nisus and Euryalus first.*

*Caesaris omnī grātiā et opibus, by all Caesar's favor and resources.*

**NOTE 1.** A predicate adjective is sometimes neuter, regardless of the gender of its noun: *mūtābile fēmina est, a changeable thing is woman.* When it modifies two or more feminine abstract nouns, it is usually neuter plural: *temeritās et iniūstitia sunt fugienda, rashness and injustice are to be shunned.*

**NOTE 2.** A singular adjective may modify a plural noun in cases like *prima et vicēsima legiōnēs, the first and twentieth legions.*

**NOTE 3.** Sometimes the gender or number of an adjective or participle is determined by the sense, regardless of the form of the noun:

*pars } militum occisi sunt, part } of the soldiers were killed.*  
*mīlia } thousands }*

**213.** When modifying two or more nouns of different genders (whether singular, or plural, or both),

1. an attributive adjective agrees in gender and number with the nearest:

*vīta mōrēsque meī, my life and character.*

<sup>1</sup> The rules given for adjectives apply also to participles.

<sup>2</sup> Agreement is possible if only one gender or one number is involved.

## 2. a predicate adjective is

## a. in number, regularly plural:

**labor voluptāsque dissimillima sunt**, *labor and pleasure are very different (things).*

## b. in gender,

masculine, if the nouns refer only to persons:

**pater et māter mortuī sunt**, *the father and mother are dead.*

neuter, otherwise:

**honōrēs, imperia, victōriae fortuīta sunt**, *honors, commands, victories are accidental.*

**inimica sunt libera civitās et rēx**, *a free state and a king are incompatible.*

214. But if the nouns denote both persons and things, the adjective may be masculine (if one of the nouns refers to the male sex), or it may agree with the nearest noun:

**rēx rēgiaque classis profecti sunt**, *the king and the royal fleet set out.*

**lēgātī sortēsque ōrāculi exspectandae sunt**, *the envoys and the responses of the oracle must be awaited.*

## Adjectives Used as Nouns

215. Adjectives are freely used as substantives,<sup>1</sup> in classical prose, only in the following forms:

## 1. masculine plurals (in any case):

**bonī**, *good men.*

**doctōrum**, *of learned men.*

**nostrōs**, *our men.*

## 2. neuter plurals, nominative and accusative:

**bona**, *good things.*

**omnia**, *all things (everything).*

The substantive use of other cases of the neuter is commonly avoided. **Bonīs, omnium**, etc. (without **rēbus, rērum**, etc.) usually refer to people.

<sup>1</sup> That is, without accompanying nouns.



216. In the singular the substantive use of adjectives is chiefly confined to

1. predicate genitives like

*sapientis est omnia bene facere, it is characteristic of a wise man to do all things well, lit. it is of a wise man, etc.*

2. genitives of the whole like

*nihil novī, nothing new, lit. nothing of new.*

*quid miri, anything strange, lit. of strange.*

3. accusatives and ablatives (especially of the second declension) in prepositional phrases:

*ad extrēmum, finally.*

*in angustō, in straits.*

217. Other substantive uses of adjectives sometimes occur,<sup>1</sup> especially in poetry and late prose.

Some nouns in common use were originally adjectives: *amicus, propinquus, honestum, vērū, etc.*

#### Peculiar Idiomatic Uses of Adjectives

218. Adjectives are often used where the English uses adverbial expressions:

*vēnērunt frequentēs, invītī, they came in crowds, unwillingly, lit. they came numerous, unwilling.*

*assiduus aderat, was present constant(ly).*

*So libēns, willing(ly); laetus, glad(ly), etc.*

219. *Prīmus* (prior<sup>2</sup>), *ultimus*, *postrēmus* often mean *the first who, last who*.

*ultimus cecidit,\* he was the last who fell, the last to fall.*

*eam prīmam vidī, she was the first person I saw, lit. I saw her the first.*

<sup>1</sup> Such uses as *quidam bonus, hic doctus, etc.*, are everywhere common, but probably *quidam, hic, etc.*, in such cases are substantive pronouns, modified by the adjective, *a certain man of good character, etc.*

<sup>2</sup> Prior is used when only two, *prīmus* when more than two, are thought of

220. *Summus, infimus (imus), medius, extrēmus, primus* often mean *the highest, lowest, middle, last, first, etc. part of*:

*summus (imus) mōns, the top (foot) of the mountain.*

*in extrēmā ōrātiōne, at the end of the speech.*

*primō impetū, at the beginning of the attack.*

Compare *primus sōl, the rising sun.*

221. After *multus* an adjective, if descriptive,<sup>1</sup> is usually accompanied by a conjunction:

*multī et illūstrēs virī, many illustrious men.*

222. The comparative and superlative of an adjective are often equal to the English positive modified by *rather (too)* and *very*, respectively:

*sapientior, rather wise,<sup>2</sup> too wise.<sup>2</sup>*

*dōctissimus, very learned.*

*Vel* or *quam* with a superlative intensifies its force:

*vel optimus, even the best, i.e. the very best.*

*quam pulcherrimus,<sup>3</sup> as beautiful as possible.*

223. Notice the difference between the Latin and the English idiom in such uses as: *liberālior quam sapientior erat, was more generous than wise, lit. than wiser.*

224. Noteworthy uses of *alius, alter, cēteri, reliquī*:

*alius, another.*

*alter, the other (of two).*

*aliī, other, others.*

*alterī, the other, the others (of two parties).*

*cēteri, the others, all the others.*

*reliquī, the remaining.*

*alius . . . alius, one . . . another.*

*aliī . . . aliī, some . . . other (others).*

<sup>1</sup> But not such an adjective as *alius*. *Many other* is *multī aliī*.

<sup>2</sup> That is, wiser than usual or desirable.

<sup>3</sup> Some form of *possum* is often added: *nāvēs cōgunt quam plurimās possunt, they get together as many ships as they can.*

alter . . . alter, *the one . . . the other.*

ego aliud dicō, tū aliud (dicis), *I say one thing, you another.*

alii servantur, alii pereunt, *some are saved, others perish.*

alteri sapientēs sunt, alteri stultī, *the one group of men is wise, the other, foolish.*

225. Notice the idioms:

alius . . . aliud, *one person, one thing . . . another, another, lit. another person . . . another thing.*

alii aliō in locō resistunt, *some resist in one place, others in another, lit. others resist in another place.*

alius aliō mōre viventēs, *living one in one way, another in another, lit. living another in another way.*

alii aliō<sup>1</sup> eunt, *some go in one direction, others in another, lit. others go in another direction.*

SYNTAX OF ADVERBS

226. Adverbs are used with verbs, adjectives, and other adverbs to indicate place, manner, time, degree, cause, frequency, or negation. A selected list of adverbs follows:

1. Adverbs of Place:

PLACE IN WHICH	PLACE TO WHICH	PLACE FROM WHICH
hīc, <i>here</i>	hūc, <i>hither</i>	hinc, <i>hence</i>
illīc, <sup>2</sup> <i>there</i>	illūc, <sup>2</sup> <i>thither</i>	illinc, <sup>2</sup> <i>thence</i>
istic, <sup>3</sup> <i>there</i>	istūc, <sup>3</sup> <i>thither</i>	istinc, <sup>3</sup> <i>thence</i>
ibi, <i>there</i>	eō, <i>thither</i>	inde, <i>thence</i>
ubi, <i>where</i>	quō, <i>whither</i>	unde, <i>whence</i>
ubiubi, <i>wherever</i>	quōquō, <i>whithersoever</i>	undecumque, <i>whencesoever</i>
ubivīs, <i>wherever</i> <i>you will</i>	quōvīs, <i>whither you</i> <i>will</i>	undique, <i>from every</i> <i>side</i>
alicubi, <i>somewhere</i>	aliquō, <i>somewhither</i>	alicunde, <i>from some-</i>
ūspiam, <i>somewhere</i>	aliō, <i>to another place</i>	<i>where</i>
ūsquā, <i>anywhere</i>	eōdem, <i>to the same place</i>	

<sup>1</sup> Here aliō is an adverb.

<sup>2</sup> Illīc, illūc, illinc, illāc, indicate that the place is distant in location or thought from the speaker and (usually) from the person addressed.

<sup>3</sup> Istic, istūc, istinc, istāc, near, belonging to, or connected with the person addressed, in location or thought.

## 2. Adverbs of Manner:

*ita, thus, so; sic, so, thus; quōmodo, how?; ut, how?; utcumque, however.*

## 3. Adverbs of Time:

*quandō, when? nunc, now; iam, already; mox, soon.  
nūper, recently; postea, afterward; hodiē, to-day.  
aliquandō, sometime; interdum, sometimes; interea, interim,  
meanwhile.*

## 4. Adverbs of Degree:

*quam, to what extent; quantum, to what extent; magis, more.  
paene, almost; valdē, very; tam, to such an extent, so.  
adeō, to such an extent; aliquantum, somewhat, to some extent.*

## 5. Adverbs of Cause:

*idcirco, propterea, ideō, eō, etc., for this reason, on this account.*

## 6. Adverbs of Frequency:

*quotiēns, how often? totiēns, so often; saepe, often.  
aliquotiēns, several times; semel, bis, ter, and the other numeral  
adverbs, once, twice, etc.*

## 7. Adverbs of Negation:

*a. nē, nēve (neu) are in general the negatives for expressions of the will or a wish, i.e. for the volitive or optative subjunctive, or the imperative;<sup>1</sup> nōn, neque (nec), for all other expressions; see § 278.*

*Let (may) no one do, let him never do, may nothing happen, are therefore regularly nē quis faciat, nē umquam faciat, nē quidquam fiat, instead of nēmō faciat, numquam faciat, nihil fiat, respectively.*

*b. haud (haut, hau),<sup>2</sup> used chiefly, except in early and late Latin, with an adjective or adverb and in the phrase haud sciō an.*

<sup>1</sup> But in *nē . . . quidem*, *nē* is not limited to volitive and optative expressions. *Nē* is also found with the subjunctive of obligation or propriety in a few statements like: *nē emissēs, you ought not to have bought*. These are probably developments from the optative. See page 193, footnote 1.

<sup>2</sup> *Haud (haut)* is used before both consonants and vowels; *hau* only before consonants.

c. *immō* corrects something

(1) as being absolutely wrong, *no indeed*.

*fatēturne?* *does he confess it?* *immō*, *pernegat*, *not at all, he flatly denies it.*

(2) as being merely too weak an expression, *yes, but one might better say:*

*nōn bona?* *not good?* *immō optima*, *aye, rather the best possible.*

d. For *nōn solum* (*modo*), see § 352, 3. For *neque quis*, *neque umquam*, etc., see § 345, 3.

e. Two negatives make an affirmative:

*nōn nihil*, *something*, lit. *not nothing*.

*nōn nulli*, *some people*, lit. *not no people*.

But *nōn modo*, *nē . . . quidem* and *neque* (*nēve*) . . . *neque* (*nēve*) often reinforce, instead of nullifying, a preceding negative:

*numquam nōn modo otium*, *sed nē . . . quidem concupisti*, *not only have you never desired peace, but not even, etc.*

*nesciebant nec ubi nec quālia essent*, *they knew not either where* (lit. *neither where*), etc.

NOTE. When *nē . . . quidem* follows, *nōn modo* is often used in the sense of *nōn modo nōn*: *assentatiō nōn modo amicō sed nē liberō quidem digna est*, *flattery is not only not becoming to a friend, but not even to a gentleman.*

#### Noteworthy Uses and Distinctions of Meaning of Other Adverbs

227. 1. *quidem* (postpositive), *indeed*, emphasizes the word that immediately precedes it,<sup>1</sup> often contrasting it with something to be mentioned a moment later.

2. *nē . . . quidem*, *not even*, the *quidem* standing after the word (or within the phrase) concerned:

*nē minimā quidem rē*, *not even in the slightest matter.*

<sup>1</sup> The force of *quidem* may often be given in translation merely by vocal stress upon the preceding word.

3. **nē**, *surely* (used immediately before personal and demonstrative pronouns); not to be confused with the negative **nē**, *not*:

**nē** ego (**tū**, **ille**, etc.), *surely I*, etc.

4. **vel** with superlatives, *even*, *very*:

**vel facillimē** (lit. *even most easily*), *very easily indeed*.

5. **quam** with superlatives, *as . . . as possible*:

**quam facillimē**, *as easily as possible*.

6. **adeō** and **tam**, *so*, indicate degree; **ita** and **sic**, *thus*, *so*, manner (sometimes degree).

7. **primō**, *at first*; **primum**, *firstly*, *first*, implying a *secondly* to follow (but the two are often interchangeable).

8. **nunc**, *now*, *at the present time*; **iam**, *already*, *by this (that) time*, contrasted with a preceding time in the past, present or future; with a future tense it often means *soon*, *promptly*; **iam nōn**, *no longer* (lit. *already not*).

9. Sometimes an adverb modifies a verb that is merely implied:

**lātē rēgem**, *a king far and wide*, i.e. *who rules far and wide*.

**Flāminius iterum cōsul**, *Flaminius (who was) for the second time consul*.

228. Comparatives and superlatives of adverbs have the peculiar uses, corresponding to those for adjectives, mentioned in §§ 222, 223:

**facilius**, *rather easily*, *too easily*, lit. *more easily (than is usual or desirable)*.

**facillimē**, *very easily*.

**vel summē**, *even in the highest degree*, *in the very highest degree*.

**quam celerrimē**, *as swiftly as possible*.

**quam primum**, *as soon as possible*.

**alacrius quam sapientius**, *with more zeal than wisdom*, lit. *more zealously than more wisely*.

## SYNTAX OF PRONOUNS

## Personal Pronouns

229. The nominative of a personal pronoun (*ego*, *tū*, *is*, *nōs*, etc.) is usually not expressed unless emphasis or contrast is desired.

*ego faciō, tū nōn facis, I do, you do not.*

1. *nōs*, *nōbīs*, etc. are often used for *ego*, *mihi*, etc. Compare the editorial *we* in English.

2. The genitives of *ego* and *tū* are used as follows:

- a. *meī*,<sup>1</sup> *tui*,<sup>1</sup> *nostrī*,<sup>1</sup> *vestrī*,<sup>1</sup> as objective genitives (§ 151):  
*ōdium meī, hatred of me.*  
*amāns vestrī, fond of you.*

Note also the genitive with *similis*: *nostrī similis, like us.*

b. *nostrum*, *vestrum*, regularly<sup>2</sup> as genitives of the whole (§ 156):

- uterque nostrum, each of us.*  
*omnium nostrum*<sup>3</sup> (*vestrum*),<sup>3</sup> *of all of us (of you).*

## Possessive Pronouns (Adjectives)

230. Possession in the first and second person (*my*, *our*, *your*) is indicated by possessive adjectives (*meus*, *tuus*, *noster*, *vester*) instead of the genitive of the personal pronouns. These possessive adjectives are usually omitted unless required for clearness or contrast:

*amicum amat, he loves (his) friend.*  
*amicōs amāmus, we love (our) friends.*

<sup>1</sup> *Meī*, *tui*, *nostrī*, *vestrī* as genitives of *ego* and *tū* must be carefully distinguished from the case forms of possessive pronouns (*meus*, *tuus*, *noster*, *vester*).

<sup>2</sup> Rarely *nostrum* and *vestrum* are objective genitives (§ 151).

<sup>3</sup> In *omnium nostrum* (*vestrum*), *of all of us (of you)*, *nostrum* (*vestrum*) is used after the analogy of *uterque* (*quisque*, etc.) *nostrum*, *each of us*. Cf. *Macedonum omnēs*, *all of the Macedonians* (Liv. 31, 45, 7), *praetōrum omnēs*, *all of the praetors* (Liv. 24, 32, 8).

231. A possessive adjective usually follows its noun; when it precedes, it is emphatic:

patrem tuum nōvī, *I know your father.*  
 but tuum patrem, *your own father.*

232. Still greater emphasis is obtained by using ipsīus (ipsōrum, ipsārum) in apposition with the genitive involved in the possessive pronoun:

tuum ipsīus patrem, *your own father (the father of you yourself).*  
 nostris ipsōrum opibus, *by our own resources (resources of us ourselves).*

With this use of ipsīus, compare

mea unius vita, *the life of myself alone.*  
 tua virtūs privātī, *your distinction as a private man (distinction of you a private man).*

233. Possessive pronouns are often equivalent to objective genitives:

ōdium tuum, *hatred of you.*

### Reflexive Pronouns

234. The reflexive pronoun suī, sibi, sē, or suus in any clause (main or subordinate)

1. may refer to the subject of its own clause:

sē et sua trādidērunt, *they surrendered themselves and their belongings.*

postulāvī ut sē et sua trāderent, *I demanded that they should surrender themselves and their belongings.*

2. In a subordinate clause it may refer to the subject of the verb upon which the subordinate clause depends, if it represents the thought of that subject; <sup>1</sup> rarely otherwise:

<sup>1</sup> It is then called an indirect reflexive. To avoid ambiguity, forms of ipse are sometimes used as indirect reflexives.



*postulāvit ut sibi obsidēs darent, he demanded that they should give him hostages, the ut clause here representing the demand (give me hostages) of the subject of postulāvit.*

*querēbātur quod amicō suō parcere nōllent, he complained because they were unwilling (as he said) to spare his friend.*

but in

*tam benignus erat ut omnēs eum amārent, he was so kind that all loved him, eum (instead of sē) is used because the ut clause, though referring to the subject of erat, does not represent the thought of that subject.*

235. Sometimes the reflexive refers to something not the subject, but this is chiefly when the thing referred to is mentioned earlier in the sentence and is in a sense felt as the logical (though not the grammatical) subject of discourse:

*senātum ad pristinam suam sevērītatem revocāvi, I recalled the senate to its old-time strictness.<sup>1</sup>*

236. Note the non-reflexive use of *suus* in the sense of *own, proper*:

*suus cuique locus erat, each had his own place (to each was his own place).*

*suīs flammīs dēlēte Fidēnās, destroy Fidenae by its own fires.*

Note also such uses as

*sē, suōs mōrēs, laudāre nōn oportet, it is not proper to praise one's self, one's own character.*

237. *Suī* (like *meī, nostrī, tuī, vestrī*)<sup>2</sup> is regularly used only as an objective genitive:

*suī amāns, fond of himself.*

238. Forms of *ego* and *tū* are used as the reflexive pronouns of the first and second persons:

*mē periculō obtulī, I have exposed myself to danger.*

*tē amās, you love yourself.*

<sup>1</sup> Here the order of ideas is: senate to its, etc.

<sup>2</sup> Genitives of *ego* and *tū*.

239. *Inter sē, inter nōs, and inter vōs* are often used in the sense of *each other, to each other, etc.*:

*inter nōs cohortāmur, we encourage each other, one another.*

*inter vōs differtis, you differ from each other, one another.*

*inter sē obsidēs dant, they give hostages to each other, one another.*

#### Demonstrative Pronouns (Adjectives)

240. Demonstrative pronouns (also used as adjectives)<sup>1</sup> are thus distinguished in meaning and use:

1. *a. hic, this* (near the speaker in position or thought).  
*b. iste, that of yours* (near the person addressed in position or thought); sometimes a contemptuous *your*.  
*c. ille, that* (comparatively remote, in position or thought, from both the speaker and the person addressed).  
*d. is, so colorless as to be translatable by a weak this or a weak that, or merely by the man; sometimes even by a man, or such a one, or by he (she, it).*  
*e. idem, the same.*
2. From these meanings arise the following uses:
  - a. ille, the famous* (usually postpositive in this sense).  
*ille . . . hic, the former* <sup>2</sup> . . . *the latter.*  

*ille*  
*hic*

*} the above-mentioned, or the following.*  
*his (illis) verbis, in the aforesaid, or the following, words.*
  - b. is, as the usual antecedent of quī:*  
*tū es is quī mē ōrnāvisti, you are the (that) man who honored me.*  
*nōn sum is quī dubitem, I am not a man (such a man as) to hesitate, lit. who hesitates.*

<sup>1</sup> For instance, *ille* may mean either *that man* (= *ille homō*) or merely *that* (modifying some noun).

<sup>2</sup> The one first mentioned is more remote on the page. But *hic* may mean *the former* and *ille* *the latter*, if the former is nearer (more prominent) in thought; *cavē Catōnī antepōnās nē istum quidem: huius enim facta illius dicta laudantur, do not prefer to Cato even that man of yours: for the former (Cato) is praised for his deeds, the latter for his words.*

*Id* (expressed or understood as antecedent of *quod*) is often in apposition with a clause:

*sed (id) quod tē nōn fugit, haec sunt vitia*, but, as you yourself perceive, there are these disadvantages, lit. but, a fact which (that which) does not escape you, there are, etc. *et is, et ea, isque, etc.*, and that too (the is, ea, etc., taking up a preceding word and adding to it):

*vincula et ea sempiterna*, imprisonment and that (too) forever.

*sermō, isque multus, dē tē fuit*, there was talk, and that in plenty, about you.

Note the variation from the English idiom in cases like

*sōlis candor illūstrior est quam ūllius ignis*, the light of the sun is brighter than (that) of any fire.

c. *īdem*, likewise, at the same time, yet:

*vir innocēns īdemque doctissimus*, an inoffensive and likewise a very learned man, lit. and, the same very learned.

*rēbus angustis animōsus appārē; sapienter īdem contrahēs vēla*, when in trouble, put on a bold front; yet you will wisely take in sail; lit. you the same man will, etc.

241. A demonstrative pronoun usually takes the gender of a predicate noun, if there is one (cf. § 243, 2, b):

*revocāre gradum, hoc opus, hic labor est*, to retrace one's steps, this is labor, this is toil.

#### The Intensive Pronoun

242. The so-called intensive pronoun, *ipse, ipsa, ipsum*, *himself, herself, itself*, is used in apposition with a word (§ 137) to indicate sharp contrast with some other person or thing and may be variously translated:

*ipsi venient iuvenī*, the bullocks will come of their own accord.

*ad id ipsum creātus*, created for that very purpose, lit. for that itself.

*ipsi vīgintī annī*, just twenty years, lit. twenty years themselves.

1. The word with which *ipse* is in apposition is often merely understood or implied:

*meus ipsius pater, my own father (the father of me myself).*  
*pertinuērunt nē ab ipsis*<sup>1</sup> *dēsciceret, they feared that he would*  
*abandon (them) themselves.*  
*erat scriptum ipsius manū, it had been written in his own hand,*  
*lit. the hand of (him) himself.*

2. Sometimes *ipse* indicates merely the chief person in mind, *master, host*, etc.:

*Pŷthagorēi respondēbant "ipse dixit," etc., the Pythagoreans*  
*used to answer, "himself (i.e. the master himself) said," etc.*

Note its use with adverbs:

*tum ipsum, at that very time, lit. then itself.*

### Relative Pronouns

243. A relative pronoun (never omitted as it often is in English)<sup>2</sup> observes the following rules:

1. In case, it conforms to the construction required by the clause it introduces:

*pecūnia* { *quae ei datur, which is given him.*  
*cuius avidus est, for which he is eager.*  
*quam mihi dat, which he gives me.*

#### EXCEPTIONS:

a. Rarely it is attracted to agree with an antecedent in the ablative:<sup>3</sup>

*notante populō quō (for quem) nōvistī, when the people, whom*  
*you know, size (him) up.*

b. Sometimes it is governed by a clause subordinate to the one it serves to introduce; e.g. *cui* (introducing *possit* but governed by *pāreat*) in the following:

*numquam satis laudārī philosophia poterit, cui quī pāreat*  
*omne tempus sine molestiā possit dēgere, philosophy can*  
*never be praised enough since the man who is guided by it (lit.*  
*which he who obeys) can spend all his days without worry.*

<sup>1</sup> Probably for *ab se ipsis*.

<sup>2</sup> For instance, *the book I have for the book that (which) I have.*

<sup>3</sup> Still more rarely the antecedent is attracted into agreement with the relative:  
*urbem quam statuō vestra est, the city that I am building is yours.*

2. In gender, number, and person, it usually agrees with its antecedent: *tū quī*, (quae, if a woman) *mē ōrnāvistī*.

## EXCEPTIONS:

a. Sometimes its gender and number are determined by the general sense regardless of the grammatical gender or number of the antecedent: *genus quī in agris vivunt*, a class who spend their lives in the fields.

b. If a relative clause has a predicate noun, the relative commonly agrees with it (cf. § 241):

*Thēbae quod Boeōtiae caput est*, Thebes, which is the capital of Boeotia.

*hoc animal quem vocāmus hominem*, this animal that we call man.

c. If a relative pronoun has two or more antecedents, it follows in gender and number the rules for the gender and number of a predicate adjective limiting two or more nouns (§ 213, 2):

*labor voluptāsque quae* (neut. plur.) *dissimillima sunt*.

*pater et māter quī mortuī sunt*.

*honōrēs, imperia, victōriae quae* (neut. plur.) *fortuita sunt*.

244. Relative adverbs are often equivalent to the relative pronoun with a preposition:

*is unde* (= *is ā quō*), he from whom, lit. he whence.

*is quō* (= *is ad quem*), he to whom, lit. he whither.

245. The antecedent of a relative may be

1. omitted altogether or merely involved in an adjective or possessive pronoun:

*quī fugit ignāvus est*, (he) who runs away is a coward.

*sunt quī mentiantur*, there are (men) who lie.

*servīlī tumultū quōs*<sup>1</sup> *ūsus sublevāvit*, in the revolt of the slaves (lit. servile revolt) whom experience aided.

*vestrā quī vixistis hoc interest*, this concerns you who have lived.

2. attracted into the relative clause:<sup>2</sup>

*quās rēs gessimus, attigit*, has touched upon the things that I did, lit. has touched upon which things I did.

<sup>1</sup> The antecedent of *quōs* is *servōrum*, implied in *servīlī*.

<sup>2</sup> This is especially common (a) when the relative clause precedes the main clause, (b) when the antecedent would, if in the main clause, be an appositive: *Carthāgō, quam urbem Rōmānī vicērunt*, Carthage, the city that the Romans conquered.

ad Amānum contendī, quī mōns erat hostium plēnus, *hastened to Amanus, a mountain which (lit. which mountain) was full, etc.*

246. A superlative adjective describing the antecedent is often attracted into the relative clause:

vāsa quae pulcherrima viderat, *the most beautiful vessels that he had seen, lit. the vessels that he had seen most beautiful.*

247. A relative pronoun often begins a sentence, where English requires a demonstrative:

quō<sup>1</sup> factō, *when this had been done, lit. which having been done.*  
 quae<sup>1</sup> cum ita sint, *since this is so, lit. since which (things) are so.*

Note the idiom:

spērō, quae tua prūdētia est, tē valēre, *I hope, such is your prudence (lit. which prudence is yours), that you are well.*  
 So quā es prudentiā, in the same sense, lit. *of which prudence you are.*

### Interrogative Pronouns

248. The interrogative pronouns are used as follows:  
 quis, *who?* asks for the name of a person:

quis es tū, *who are you?*

uter, *which?* asks which one, where only two persons or things are concerned:

uter nostrum sapientior est, tūne an ego, *which of us is the wiser, you or I?*

Both quis and uter are sometimes used as interrogative adjectives. Quī, *what?* is regularly an interrogative adjective, usually asking about the character (rather than the name) of the person or thing:

quī homō erat, *what sort of a man was he?*

<sup>1</sup> The relative in this use refers to something that has preceded.

*Ecquis, any one?* introduces a question, but the *quis* that forms part of the word is the indefinite (not the interrogative) pronoun:

*ecquis hīc est, is any one here?*

### Indefinite Pronouns

249. Indefinite pronouns<sup>1</sup> are thus distinguished in meaning and use:

1. *quis, quid, any one, anything*, without implication as to the existence of the person or thing, commonly confined to clauses introduced by *sī, nisi, nē, num*:

*sī quid ingenī in mē est, if there is any ability in me.*

2. *aliquis, aliquid, quispiam, quidpiam, some one, something*, usually implying the existence of the person or thing:

*sī aliquid ingenī in mē est, if there is some ability in me* (implying that I have at least some).

*aliquis dicet, some one will say.*

3. *nesciō quis,<sup>2</sup> nesciō quid, some one or other, something or other*, implying the existence of the person but ignorance as to his identity:

*nesciō quis dicit, some one or other says.*

*nesciō quō modō, somehow or other (in some way or other).*

4. *quīdam, quaedam, quiddam, a certain one, a certain thing* (whose identity is more or less clearly in mind); sometimes = *a kind of, as it were*:

*quaedam Sōcratica medicīna, a kind of Socratic medicine (as it were).*

5. *quisquam, quidquam, any one, anything*, commonly used (like the adjective *ullus, any*) with negative ideas

<sup>1</sup> For substantive and adjective forms, see § 77.

<sup>2</sup> The two words *nesciō quis* came to be used together merely as a pronoun, with no consciousness of the original force of *nesciō* (which always has the *o* short when thus used).

(expressed or implied) or in clauses introduced by *sī* or *quam*, *than*:

*nec quisquam audet, nor does any one dare.*

*estne quisquam dē quō melius existimēs, is there any one of whom you think better?*

*sī quisquam est timidus, if any one is afraid.*

*illūstrior quam quisquam superiōrum, more brilliant than any of his predecessors.*

6. *quīvis, quaevis, quidvis, quilibet, quaelibet, quidlibet, any one (anything) you wish, any chance person (thing), utervis, utravīs, utrumvis, uterlibet, utralibet, utrumlibet, either (of the two) you please:*

*nōn quemvis laudō, I do not praise any chance person (but only the select few); quemquam here would mean any one at all.*

*dicere hīc quidvis licet, you may say anything you choose here.*

7. *ecquis, ecquid, an interrogative, any one? anything? whether any one, whether anything (cf. § 248):*

*ecquis hīc est, is any one here?*

*mē rogās ecquid dixerim, you ask me whether I said anything.*

8. *nēmō, no one*, is usually<sup>1</sup> a substantive and *nūllus, no*, usually an adjective. But *nūllius* and *nūllō* are substantively used for the genitive and ablative of *nēmō* (§ 40, 4). *Nēminis* and *nēmine*, though not uncommon in early and late Latin, do not seem to have been used in classical times.

9. *quisque, quidque, each.*

Note the idioms:

*optimus quisque, all the best men, lit. each best.*

*tertiō quōque verbō, with every other word, lit. with each third word.*

*quotus quisque disertus est, how few men are eloquent, lit. what in number is each eloquent!*

<sup>1</sup> Even in such expressions as *nēmō Rōmānūs*, *Rōmānūs* is probably an adjective modifying *nēmō*, *no one of Roman origin*.



SYNTAX OF VERBS

Agreement of Verb and Subject

250. A verb agrees with its subject in number, person, and (where participles are involved) gender and case:

tū amātus es (amāta, if addressed to a woman), *you have been loved.*

deae colendae sunt, *goddesses should be revered.*

EXCEPTIONS:

1. Sometimes its form is determined by the sense, regardless of the grammatical gender or number of the subject:

pars } occisī sunt, { *part*  
decem millia } *ten thousand* } *were slain.*

Lentulus cum cēteris cōstituerant,<sup>1</sup> *Lentulus with (and) the others had decided.*

2. Sometimes it agrees in gender or number with a predicate noun or an appositive, if the latter is nearer:

nōn omnis error stultitia est dicenda, *not every error should be called folly.*

puerī Trōiānum dicitur agmen, *the boys are called the Trojan band.*

251. If a verb has two or more subjects, its number and person conform to the following rule:

1. In number it is usually plural if the subjects are connected by *et*, *atque* (*āc*), or *-que* (expressed or understood)<sup>2</sup> or if one of the subjects is plural:

filius et filia capti sunt.

EXCEPTIONS:

a. If singular subjects are regarded as forming one whole, the verb is singular:

cum tempus necessitāsque postulat, *when the emergency (lit. time and necessity) requires.*

b. Sometimes the verb agrees with the nearest subject:

filia atque filius captus est, *the daughter and son were captured.*

<sup>1</sup> Cōstituerant is plural because cum cēteris is felt as et cēteri.

<sup>2</sup> But not if the subjects are connected by *neque* (*nec*) . . . *neque* (*nec*) or *aut* . . . *aut*, unless one of the subjects is plural.

2. In person, if the subjects are of different persons, the verb agrees with the first person, if there is one; otherwise with the second:

*sī tū et Tullia valētis, ego et Cicerō valēmus, if you and Tullia are well, Cicero and I are well.*

3. In gender, participles follow the rules for the gender of predicate adjectives limiting two or more nouns (§ 213); cf. the similar rules for the agreement of relatives with antecedents (§ 243, 2, c).

### Voices

252. Through the influence of the Greek middle voice the passive is sometimes used (chiefly in poetry) as follows:

1. reflexively, representing the subject as acting on itself:

*omnēs effunduntur, all rush (lit. are poured, pour themselves) out.*

2. actively, with an accusative, representing the subject as doing something for itself:

*galeam induitur, he puts his helmet on.*

*umerōs insternor pelle, I cover my shoulders with a skin.*

*umerōs amictus, having covered his shoulders.*

253. But the accusative with a passive form is often an accusative of specification (§ 181, footnote 2):

*manūs iuvenem post terga revinctum trahēbant, were dragging a youth with his hands bound behind his back, lit. bound as to his hands.*

*saepēs flōrem dēpāsta, a hedge whose blossoms have been fed on, lit. fed on as to its blossoms.*

Compare *saucius pectus* and *nūdus pedem* (in which *pectus* and *pedem* are clearly accusative of specification) with the same accusatives after *sauciātus* and *nūdātus*.

254. *Cēnātus, prānsus, pōtus, iūrātus* (from *cēnāre, prandēre, pōtāre, iūrāre*) are used in both prose and poetry in the sense of *having dined, having lunched, having drunk, having sworn*, respectively.

### Tenses

255. The more common tense meanings have been illustrated in the paradigms of *sum* and *amō*. Other noteworthy uses are indicated below.

#### TENSES OF THE INDICATIVE

256. An act,<sup>1</sup> whether referring to past, present, or future time, may, by means of tenses, be represented:

1. As **going on (in progress)** at the time in mind. This conception does not include either the beginning or the end of the act.

Tenses thus used:

- a. Present: *scribit, scribitur, is writing, is being written.*
- b. Imperfect: *scribēbat, scribēbātur, was writing, was being written.*
- c. Future: *scribet, scribētur, will be writing,<sup>2</sup> will be in process of composition.<sup>3</sup>*

NOTE 1. The forms *is being, was being*, etc., must be used in translating the present and imperfect passive of any verb of which the perfect passive participle may be used (like an adjective) to express a state resulting from an act that has ceased (e.g. *claudō, capiō, armō, perdō, dēleō, aperīō, āmittō, abdō, scribō*, etc.). For instance, *porta clauditur*, indicating an act going on in the present, cannot be translated *the gate is closed* because this expression in English commonly indicates a closed state resulting from a past act of closing and is therefore a translation of *clausa est* (*is a closed gate*). For a similar reason *claudēbātur* must (ordinarily) be translated *was being*

<sup>1</sup> What is said in the following pages regarding an act applies also to verbs that refer to a state or condition.

<sup>2</sup> The future, however, commonly indicates the mere occurrence of the entire act (including its beginning and end), without special reference to its progress.

<sup>3</sup> Circumlocution is here necessary in translating, since English usage does not allow *will be being written*.

*closed.* There is, on the other hand, no objection to translating such verbs as *amātur, regitur, crēditur, auditur, cōgitur, cōspicitur*, etc., by *he is loved, he is ruled*, etc., because these English expressions imply that the act is still going on. If the act of loving or ruling has ceased, the person is not now a loved or ruled person. But if the act of closing a gate has been completed, the gate *is* now a closed gate. *Rēctus est* cannot mean *is ruled*, but *clausa est* may mean *is closed*.

NOTE 2. It is not always necessary to use the form in -ing in translating the imperfect, since in English the same tense-form of many verbs may be used to indicate either that an act *was going on* (without involving any thought of its beginning or end), or that it merely *occurred (as a whole)*. For instance, in the following sentences *sat, held, reigned* are imperfects equivalent to *was sitting, was holding, was reigning*:

When I looked into the room a man *sat* there with a book in his hand.

He struck the man with a staff that he *held* in his hand.

At the time referred to Queen Victoria *reigned* in England.

In the following sentences, on the other hand, the same verb-forms merely indicate that the act, *as a whole, occurred*.

He *sat* a whole hour without moving.

Though angry, I *held* my tongue.

Queen Victoria *reigned* more than fifty years.

Latin, more frequently than English, prefers to represent an act as in progress. The point of view in such matters is often different in different languages. Cf. the German present perfect in *ich habe es gestern gethan* with the historical perfect of its English translation: *I did it yesterday*.

2. As one that merely occurs, occurred, or will occur, at the time in mind. Here the act as a whole is summarily represented, without any thought of its progress.

Tenses thus used:

a. Present: *scribit, scribitur, writes, is written.*<sup>1</sup>

b. Future: *scribet, scribētur, will write, will be written.*<sup>2</sup>

c. Historical perfect:<sup>4</sup> *scripsit, scriptus est, wrote, was written.*<sup>3</sup>

<sup>1</sup> Such a use is, e.g., *he writes to-day, instead of to-morrow, because*, etc.

<sup>2</sup> This use of *is written* must be carefully distinguished from the same English form referring to a state (page 60, footnote 1; page 73 footnote 1; page 83, footnote 3), and also from the use of the same form to indicate customary action (§ 257, 2).

<sup>3</sup> As an act, not as a state.

<sup>4</sup> The historical perfect denotes the mere occurrence of an act, as a whole, in the past: the present perfect, the completion of an act prior to the present.

## 3. As one completed prior to the time in mind.

Tenses thus used:

- a. Present perfect: <sup>1</sup> *scripsit, scriptus est*, *has written, has been written* (prior to the present moment).
- b. Pluperfect: *scripserat, scriptus erat*, *had written, had been written* (prior to some time in the past).
- c. Future perfect: *scripserit, scriptus erit*, *will have written, will have been written* (prior to some time in the future).

257. From representing an act as going on and therefore as not yet completed, the present and imperfect indicative sometimes denote:

1. action merely attempted (conative force), or merely beginning (inceptive force):

*mortis poenam removet*, *is trying to do away with the death penalty.*

*in exilium eiciēbam*, *was trying to send into exile.*

*fertur in hostis*, *he is beginning to rush upon the foe.*

*iam arva tenēbant*, *they were just reaching (already beginning to hold) the fields.*

2. customary or repeated action or general truths:

*fortēs fortūna adiuvat*, *fortune helps (is wont to help) the brave.*

*parcē vivēbat*, *used to live economically.*

*mēcum quaerēbam quid significārēs*, *kept asking myself what you meant.*

258. As the Latin perfect and pluperfect cannot represent an act in progress, the Latin resorts to the following idiomatic uses of the present and imperfect with *iam diū*, *iam dūdum* and other expressions of duration of time:

*iam diū faciō*, *I have long been doing*, lit. *am doing already long.*

*iam diū faciēbam*, *I had long been doing*, lit. *was doing already long.*

*tot annōs bella gerō*, *I have been waging* (lit. *am waging*) *war so many years.*

<sup>1</sup> See footnote 4, page 176.

259. The present and imperfect, when accompanied by a negative, sometimes distinctly imply *can* and *could* ideas:

*nōn labōrem fert (ferēbat), can (could) not endure toil, lit. is (was) not wont to endure toil.*

260. For vivid representation the present tense is often rhetorically used in the sense of the historical perfect. It is then called the historical present:

*duās legiōnēs cōscribit, he enrolled two legions, lit. enrolls.*

261. *Dum* in the sense of *while* regularly takes the present indicative even of an act going on in the past (but see § 301, 1):

*dum haec geruntur, while this (lit. these things) was going on.*

262. In subordinate clauses (introduced by *cum*, *sī*, *quī*, etc.) referring to future time, where English loosely uses the present, Latin commonly<sup>1</sup> uses the future perfect, if the act of the subordinate clause is to occur prior to that of the clause upon which it depends.<sup>2</sup>

*cum vēnerit, abibō, when he comes (lit. shall have come), I shall (afterward) leave.*

Otherwise, the future:

*cum veniet, amicum sēcum dūcet, when he comes (lit. shall come), he will bring his friend with him (contemporaneous acts).*

263. In direct address the future indicative often amounts to a command in which the speaker treats non-compliance as impossible:

*ibis, you will go = go!*

<sup>1</sup> Exceptions occur chiefly in colloquial styles.

<sup>2</sup> In negative clauses introduced by *nisi* (*sī nōn*, etc.), the future is common where corresponding affirmative clauses would take the future perfect. This is because the non-occurrence of the act of the subordinate clause will be contemporaneous with any other future act, e.g. *nisi veniet, urbs dēlēbitur*.

264. The future perfect is sometimes used merely as an energetic future of an act to be promptly completed:

"rape mē!" "fēcerō!" "hurry me off!" "done!" lit. *I shall have (it) done (in no time).*  
abierō, *I'll be off.*

Compare in English such a command as

*Have done with such talk! i.e. Stop such talk instantly.*

Note the future perfect use of *videō* and *dicō*:

*id viderō*, *that will be my lookout* (lit. *I shall have seen that*).  
*dē tē tū videris*, *as for yourself, that will be your lookout.*  
"O stultum hominem," *dixerit*<sup>1</sup> *quispiam*, "*O the fool,*" *some one will say*, lit. *will have said.*

265. The perfect is sometimes used

1. of something that is no more:

*uit Īlium*, *Ilium is no more*, lit. *has been.*

2. to indicate the suddenness with which an act will occur:

*perii*, *sī mē aspexerit*, *I'm lost* (lit. *have perished*) *if he catches sight of me.*

*sī manēbit*, *vicimus*, *if he remains, the victory is ours*, lit. *we have conquered.*

3. of a general truth (gnomic perfect):

*pecūniam nēmō sapiēns concupīvit*, *no wise man covets money*,  
an implication from *has (ever) coveted.*

266. *Nōvī* (*cognōvī*), *I know*, *cōnsuēvī*, *I am accustomed*, and the defective verbs, *ōdī*, *I hate*, and *meminī*, *I remember*, are perfects that are regularly used as presents; cf. *I have got*, often heard for *I have*.

<sup>1</sup> *Dixerit* in *aliquis* (*quispiam*) *dixerit* is sometimes regarded as perfect subjunctive but see Roby, *Latin Grammar*, Preface, page ci, and Elmer, *Studies in Latin Moods and Tenses* (*Cornell Studies in Classical Philology*, No. 6), pp. 176 ff., *Transactions of American Philological Association*, 32, pp. 205-217; p. cxvii; *Classical Review*, XIV, p. 219.

Originally these perfect forms were perfect also in sense. *Nōvī* originally meant, *I have learned*, *cōnsuēvī*, *I have become accustomed*. The pluperfect of these verbs accordingly has the force of an imperfect and the future perfect the force of a future: e.g. *nōveram* = *I knew*, *nōverō*, *I shall know*, etc.

267. The pluperfect of *dīcō* (less often of other verbs) is sometimes used to indicate an act that occurred prior to another that is soon to be mentioned:

*dixerat*. *Ille sustulit ad sīdera palmās*, i.e. *had said* before the act of *sustulit*.

#### 268. Epistolary Tenses.

The writer of a letter, instead of using a tense appropriate at the time he is writing, often uses one that will be an appropriate tense for the reader to use when he receives the letter.<sup>1</sup> A tense thus used is called an **epistolary tense**:

*hanc epistolam ante lūcem scrībēbam* (instead of *scrībō*), *I am writing this letter before daylight*.

Upon receiving this letter the reader would say of the writer "*he was writing* before daylight."

NATURAL TENSE	EQUIVALENT EPISTOLARY TENSE
<i>scrībō</i> , <i>I am writing</i> .	<i>scrībēbam</i> , <i>was writing</i> .
<i>scrībō</i> , <i>I write</i> (used aoristically) <sup>2</sup>	<i>scripsī</i> , <i>wrote</i> .
<i>scripsī</i> , <i>I have written</i> , <i>I wrote</i> .	<i>scripseram</i> , <i>had written</i> .
<i>scribam</i> , <i>I shall write</i> .	<i>scriptūrus eram</i> , <i>was going to write</i> .

<sup>1</sup> English also has its "epistolary tenses." In writing a letter while ill, for instance, one may say "You ought to appreciate this letter when I tell you that I *was* ill when I *wrote* it" (for "*am* ill when I *write* it").

<sup>2</sup> That is, to indicate the mere occurrence of the act, without reference to its progress, e.g. *I write to-day*, instead of *to-morrow*, because, etc.



## TENSES OF THE SUBJUNCTIVE

269. Any tense of the subjunctive may indicate time (a) identical with or (b) subsequent to, that of the indicative tense of the same name, as illustrated in the following table:<sup>1</sup>

IDENTICAL WITH	SUBSEQUENT TO
1. Present: <i>vĕrum sit, granted that it is (now) true.</i> <i>is est quī amĕtur, he is a man who is (now) loved.</i>	<i>sit, he would (hereafter) be, let him or may he (hereafter) be.</i> <i>timeō nē sit, I fear that he will (hereafter) be.</i> <i>sī sit, if he should (hereafter) be.</i>
2. Imperfect: <i>scīvī quid facerēs, I knew what you were (then) doing.</i>	<i>vĕnī ut facerēs, I came that you might (thereafter) do.</i>
3. Perfect: <i>fĕcerim, granted that I have (heretofore) done.</i> <i>sciō quid fĕcerim, I know what I did or have (heretofore) done.</i>	<i>fĕcerim, I should (hereafter) do.</i> <i>sciō eum abitūrum esse, sī fĕcerim, I know that he will leave if I (hereafter) do (shall have done, i.e. after the present act of knowing but prior to the act of leaving).</i>
4. Pluperfect: <i>scīvī quid fĕcissem, I knew what I had (previously) done.</i>	<i>scīvī eum abitūrum esse, sī fĕcissem, I knew that he would leave if I should (thereafter) do (have done), i.e. after the past act of knowing but prior to the act of leaving).</i>

<sup>1</sup> For the peculiar tense usage in conditional sentences of the contrary-to-fact type, see § 307, 3.

## RULE FOR THE SEQUENCE OF TENSES

270. In subordinate clauses, tenses of the subjunctive usually conform to the following rule:

When the main<sup>1</sup> verb refers to PAST TIME, the subordinate tense is:

pluperfect, if it refers to time prior to that of the main verb;

imperfect,<sup>2</sup> otherwise.

When the main<sup>1</sup> verb refers to TIME NOT PAST, the subordinate tense is:

perfect, if it refers to time prior to that of the main verb;

present,<sup>2</sup> otherwise.

NOTE 1. On account of this so-called Rule for the Sequence of Tenses, expressions that might otherwise seem natural are usually avoided. For instance, in expressions of the type *Tell me what you were doing*, *quid facerēs* is regularly avoided because the main verb does not refer to past time; *quid fēceris*, on the other hand, cannot be used because the perfect tense cannot represent an act in progress. Hence the question is made independent: *dic mihi! quid faciēbās?* *tell me! what were you doing?* Again, instead of such pluperfects as in *sciō quid fēcissēs, sī cēnsor fuissēs*, *I know what you would have done*, etc., the Latin commonly has *sciō quid factūrus fueris*. (See § 308.) Still such sentences as *dic quid facerēs* occasionally occur. Contrary-to-fact conditional sentences disregard the rule for sequence except in apodotes that admit of the form *-ūrus fuerim* and in sentences of the type *sī hoc fēcisset, laudātus esset* (§ 307, 3 b), where *laudātus esset* refers to the past and *fēcisset* to time prior to it.

NOTE 2. It follows from the above rule that the pluperfect subjunctive after a past tense and the perfect subjunctive after a tense not past

a. are excluded from purpose clauses (see § 238), since that which is to be achieved is never prior to the act of the main verb, and regularly from

<sup>1</sup> "Main Verb" is, for convenience, here used to include any verb upon which a subordinate clause depends, even though such verb itself is subordinate to another; e.g. *docuisse in docuisse videor quālēs deī essent*, *I seem to have shown what the character of the gods is* (lit. *was*). Any infinitive (even the present or future) depending on a past tense is itself regarded as dealing with the past and is followed by imperfect or pluperfect: *dixit sē abitūrum esse sī vēnissem*, *he said that he would withdraw, if I should come*.

<sup>2</sup> Negative subordinate clauses (e.g. *nisi* and *sī nōn* clauses) often have imperfect or present where corresponding affirmative clauses would have pluperfect or perfect, since the *non*-occurrence of the act is contemporaneous with (not prior to) the main verb.

result clauses (see § 290), since a result cannot logically be prior to the act that brings it about. See, however, § 271, and note such result clauses as *neque is es, Catilina, ut tē . . . pudor . . . umquam a turpitudine . . . revocāverit*, and you are not such a man, Catiline, that a sense of shame has ever kept you from disgraceful deeds.

b. may in indirect discourse represent the perfect or future perfect indicative (see § 318), or the perfect subjunctive of the direct discourse, and the imperfect may represent the present or future indicative, or the present subjunctive.

NOTE 3. In applying the rule for sequence of tenses, the historical present and the historical infinitive, being present in form, are sometimes treated as real presents.

#### Illustrative Examples of the Working of the Rule

rogābam	{	quid fēcissēs, <sup>1</sup> <i>what you had done (before the asking).</i>
rogāvī		quid facerēs, <i>what you were doing (at the time of the</i>
rogāveram		<i>asking), or what you were to do<sup>2</sup> (after the asking).</i>
sciēbam	{	eum abiturum esse <sup>3</sup> si haec fēcissem, <sup>1</sup> <i>that he would</i>
		<i>depart if I should (previously) do (have done)</i>
		<i>these things.</i>
sciī	{	eum abiturum esse <sup>3</sup> si haec facerem, <sup>1</sup> <i>that he would</i>
		<i>depart, if I was (then) doing, or should</i>
sciīveram		<i>(later), be doing these things.</i>
rogō	{	quid fēcerīs, <sup>1</sup> <i>what you have done (before the asking).</i>
rogābō		quid faciās, <sup>1</sup> <i>what you are doing (at the time of the</i>
rogāverō		<i>asking), or what you are to do<sup>2</sup> (after the asking).</i>
sciō	{	eum abiturum esse <sup>3</sup> si fēcerim, <sup>1</sup> <i>that he will depart if</i>
sciam		<i>I (previously) do (shall have done).</i>
sciīverō		eum abiturum esse <sup>3</sup> si faciam, <sup>1</sup> <i>that he will depart if I</i>
		<i>am doing or shall (later) be doing.</i>

<sup>1</sup> In Latin, the subjunctive is used in (a) an indirect question, i.e. in a subordinate substantive clause introduced by an interrogative word as in the *quid* clauses above (see § 318); (b) any subordinate clause in indirect discourse, as in the *si* clauses above (see § 318).

<sup>2</sup> To avoid ambiguity, where reference to the future is intended, periphrastic forms are often used: *rogābam (rogō) quid factūrus essēs (sis)*, instead of *facerēs (faciās)*. *Mox, brevī, etc.*, are often used to show that a future idea is intended.

<sup>3</sup> For these infinitives with subject accusatives in indirect discourse, see § 317.

NOTE. The terms *primary*, *principal*, *secondary*, and *historical*<sup>1</sup> tenses, commonly used in connection with the Rule for Sequence of Tenses, are purely arbitrary, inappropriate, and misleading<sup>2</sup> and are here discarded.

271. The perfect subjunctive is sometimes<sup>3</sup> used in a result clause (§ 290), rarely elsewhere, even when the main verb refers to the past:

*ita nōn timidus erat ut sit interfectus*, *he was so fearless that he was killed.*

Rarely a past tense is followed by the present subjunctive in cases like:

*rēs in eum locum adducta est ut putem*, etc., *things have come to such a pass (i.e. are now in such a state) that I think*, etc., where the main verb is felt as referring to the present state of things resulting from a past act.

*in eō tanta prudentia fuit ut hodiē stet Āsia*, *his foresight was so remarkable that Asia is still secure.*

#### TENSES OF THE INFINITIVE

272. The tenses of the infinitive in indirect discourse (see § 317) are used as follows:

The present denotes an act contemporaneous with	} the time of the verb upon which the infinitive depends (whether that time is past, present, or future): <sup>4</sup>
The perfect denotes an act prior to	
The future denotes an act subsequent to	

<sup>1</sup> The so-called *historical tenses* are the imperfect, perfect, pluperfect, historical present, historical infinitive. All others are *primary* or *principal*.

<sup>2</sup> See Elmer: "Some Shortcomings of Our Latin Grammars," *The Classical Weekly* of Dec. 6 and Dec. 13, 1926.

<sup>3</sup> Especially in negative clauses. The perfect is common in Nepos and later writers and is regular in Suetonius.

<sup>4</sup> An imperfect or pluperfect of the direct discourse cannot be clearly expressed by the tense in the indirect. Where clear expression of these ideas is essential, direct discourse is retained, e.g. "tū," inquit, "scribēbās," "you were writing at the time," said he.

Present: <i>dicit mē facere, says that I am now doing.</i>	} at the time of saying. Direct: facit
<i>dicet mē facere, he will say that I am then doing.</i>	
<i>dixit mē facere, said that I was then doing.</i>	
Perfect: <i>dicit mē fēcisse, says that I have previously done.</i>	} prior to the saying. Direct: fēcit
<i>dicet mē fēcisse, will say that I have previously done.</i>	
<i>dixit mē fēcisse, said that I had previously done.</i>	
Future: <i>dicit mē factūrum esse, says that I will do.</i>	} after the saying. Direct: faciet
<i>dicet mē factūrum esse, will say that I will do.</i>	
<i>dixit mē factūrum esse, said that I would do.</i>	

273. For verbs that have no future infinitive (sometimes also for other verbs) a circumlocution is used:

*dixit fore (or futūrum esse) ut dēsisteret, said that he would cease, lit. said it was about to be that he would cease.*

**Fore** with a perfect participle sometimes is equivalent to a future perfect infinitive: *dicō mē satis adeptum fore, I say that I shall have gained enough.*

274. The present tense of the infinitive, regardless of its temporal relation to the main verb, is regularly used:

1. with verbs like *statuō, decide, possum, be able, volō, wish, etc.*, whose equivalents in English take *to* and another verb to complete their meaning. Such an infinitive has no subject accusative and is called a **complementary infinitive**, though it is often virtually the object of the verb (§ 305, 2, b):

*statuō intrāre, I decide to enter.*

*possum vincere, I am able to conquer.*

*volō audire, I wish to hear.*

*audeō pugnāre, I venture to fight.*

*dubitō loquī, I hesitate to speak.*

The perfect infinitive (instead of the present) is sometimes used (especially with *volō* and *nōlō*) to emphasize the certainty or swiftness of accomplishment:

*tendentēs Pēlion imposuisse Olympō, striving to plant Pelion on Olympus.*

2. with *iubeō*, *vetō*, *sinō*, *patior* and a few other verbs that take the infinitive of a verb referring to time subsequent to the main verb:

*iussī eōs abire, I ordered them to depart.*

*hoc rēgnū gentibus esse tendit, intended that this (city) was to rule the nations (lit. this to be the ruling power for).*

3. with *meminī*:

*meminī tē dicere, I remember your saying, i.e. that you said (though the act of saying is prior to that of *meminī*).*

275. Note the difference between the English and the Latin idiom in such expressions as:

*dēbuī facere, I ought to have done, lit. was under obligation to do.*

*potui facere, I could have done, lit. was able (had the power) to do.*

*mē facere oportuit, I ought to have done, lit. it was fitting me to do.*

### Moods

#### THE INDICATIVE MOOD

276. The indicative deals with what was, is, or will be as a matter of fact.

NOTE. In certain expressions the Latin states that a thing is, where the English states that it would be or might be, *e.g.*

*longum est omnia dicere, it would be (lit. is) tedious to tell everything.*

*plūra dicere possum, I might (lit. am able to) say more.*

#### THE SUBJUNCTIVE MOOD

277. The subjunctive, as used in independent sentences, admits of three general divisions:

1. Volitive subjunctive, dealing with what is willed.
2. Optative subjunctive, dealing with what is wished.
3. Would-Should subjunctive (the so-called "potential" subjunctive)<sup>1</sup> dealing with what would happen or be true under certain contingencies, expressed (by *sī*, *nisi*, etc.) or merely implied.

#### 278. General Rule for the Use of Negatives:

With the volitive and the optative subjunctive and with imperatives, *i.e.* with any use of a mood that involves willing or wishing the negative is *nē*, *not*; *nēve* (*neu*), *and not, neither, nor*.

With all other expressions<sup>2</sup> the regular negative is *nōn*,<sup>3</sup> *not*; *neque* (*nec*),<sup>4</sup> *and not, neither, nor*. (*Haud*, *haut*, *hau*, *not*, is rare and is used chiefly with adjectives and adverbs and in the expression *haud sciō an*, lit. *I do not know whether*, which came to mean, *I am inclined to think that, i.e. probably*.)

#### Independent Uses of the Subjunctive

279. The volitive subjunctive. This may be subdivided as follows:

1. Hortatory subjunctive, used in the first person plural (present tense). Here the speaker wills that he and others shall or shall not join in doing something:

*dēmus*, *let us give*.

*nē eāmus*, *let us not go*.

<sup>1</sup> This grammar does not recognize any *may possibly* or *can* use of the subjunctive. See Elmer: "Studies in Latin Moods and Tenses" (*Cornell Studies in Classical Philology*, No. VI). Other grammars have, to a greater or less extent, adopted the conclusions there reached. See Preface.

<sup>2</sup> *I.e.* with the would-should ("potential") subjunctive, all indicatives and infinitives, adjectives, etc.

<sup>3</sup> But *not even* is regularly expressed by *nē . . . quidem*, regardless of the mood of the verb.

<sup>4</sup> *Non* and *neque* (*nec*) are sometimes (especially in later Latin) used in volitive and optative expressions.

2. **Jussive subjunctive**, used in commands and prohibitions. Here the speaker wills that some one else shall or shall not do something. The tone ranges from mere entreaty, request, or advice, to stern command.

a. Second person:

*istō bonō ūtāre*, enjoy the good that is yours.

*nē timeās*, do not fear.

*istam nē reliqueris*,<sup>1</sup> don't you leave that girl.

This use of the second person in commands and prohibitions, though common in colloquial Latin and poetry, is rare in elevated prose. For the usual method of expressing commands and prohibitions, see §§ 286, 287.

b. Third person, common in all periods and all styles:

*eant*, let them go.

*nē quis dicat*, let no one say.

3. **Concessive subjunctive**. Here the speaker expresses permission that something be done, in the future (present tense), or grants<sup>2</sup> that something is now true (present tense), or was or has been true in the past (perfect tense):

*veniat*, let him come (if he wishes).

*hoc vērum sit*, granted that this be true<sup>2</sup> (let this be true).

*nē sit summum malum*, suppose it is not the worst evil.

*peccāverit*, granted that he did wrong, has done wrong (let him have done wrong).

<sup>1</sup> The perfect of the volitive subjunctive, excluding, as it does, all thought of the progress of the act, is brusque and unceremonious in tone. Compare the English perfect in such commands as "Have done with such talk!", "Be gone!", which unceremoniously insist upon prompt compliance in the immediate future. While the perfect subjunctive with *nē* is rare in ceremonious prose of the best period, it is common with *nec*, *nihil*, *numquam*, and *nē . . . quidem* in such prose. This and other remarkable differences of usage have led Elmer ("Latin Prohibitive," *American Journal of Philology*, Vol. XV) to regard the latter expressions as representing a different use of the mood and akin to the would-should subjunctive.

<sup>2</sup> The subjunctive in this use does not necessarily imply that the speaker believes to be true the thing conceded by him, but that he prefers to concede the point temporarily rather than to argue or investigate it.



NOTE. Rarely the imperfect or pluperfect subjunctive is used in supposing something contrary-to-fact: *darēs hanc vim Crassō, suppose you gave this power to Crassus* (Cic. Off., 3, 75).

4. **Deliberative subjunctive.** Here the speaker asks himself or some one else for direction or advice. Such a question is answered (if at all <sup>1</sup>) by some expression of the will:

*quid faciam? inveniās argentum, what shall I do? find the money.*

*haec omnia patiāmur, shall we put up with all this?*

*scribe. quid scribam? write. what shall I write?*

*quid faciam praescribe. quiēscās. nē scribam omnīnō? tell me what to do. take a rest! not write at all?*

*quid fiat, what shall be done?*

NOTE 1. For the subjunctive in a question of obligation or propriety which is answered, if at all, not by an expression of the will, but by a mere statement that something *ought to be done, or is fitting*, see § 285.

NOTE 2. For these questions in indirect discourse, see § 318.

280. **The optative subjunctive.** Here the different tenses express wishes as follows:

1. **Present and perfect,**<sup>2</sup> a wish that something may happen hereafter: <sup>3</sup>

*dī tē ament, may the gods bless you.*

*nē vivam, may I not live.*

*utinam veniās, oh that you may come.*

*perierim, may I drop dead!*<sup>2</sup>

*nē dī siverint, Heaven forbid!*

2. **Imperfect,** a wish that something were now true which is not true ("contrary-to-fact in the present"):

*utinam ita faceret, oh that he were now doing so (but he is not).*

<sup>1</sup> Like any other type of question, such a question may be purely rhetorical (§ 144).

<sup>2</sup> The perfect, when it refers to the future, lays stress on prompt completion of the act. Hence its use in passionate prayers.

<sup>3</sup> Sometimes the perfect expresses a wish that something may have happened in the past: *spem implēverim, may I have fulfilled his hopes!*

3. Pluperfect, a wish that something had been true in the past which was not true ("contrary-to-fact in the past"):

*utinam ita fēcisset, oh that he had done so (but he did not).*

*Utinam* is regularly used in such expressions with the imperfect and pluperfect, but often omitted with the present and perfect.

281. As negative of the optative subjunctive, *nōn* is sometimes used for the regular *nē*. See "General Rule for the Use of Negatives," § 278.

282. The would-should subjunctive ("potential subjunctive"). This expresses what would happen under certain conditions. These conditions may be:

1. merely implied (more or less consciously):

Present: *mālim domi manēre, I should prefer to remain at home, i.e. if I were to express a preference, or if certain contingencies should arise.*

*So velim, nōlim.*

*Fortūnam facilius reperiās quam retineās, Fortune you would more easily find than keep, i.e. if you should make the attempt.*

*dicat fortasse aliquis, perhaps some one would say, i.e. if he should attempt to answer me.*

*velitis haec fieri? would you like this done?*

*paene putem, I should almost think.*

*stāre putēs, adeō prōcēdunt tempora tardē, one would think that time is standing still, so slow does it advance.*

Perfect:<sup>1</sup> *plānē interierim, I should be utterly done for.*

*Nēmō tibi crēdiderit, no one would for an instant believe you.*

<sup>1</sup> The perfect here indicates greater certainty and decisiveness than the present (cf. page 188, footnote 1 and 189, footnote 2). Hence such adverbs as *paene, prope, ferē, parum, vix, fortasse*, etc., though common with the present subjunctive, are almost unknown with the perfect in this use before the period of decline. See Elmer, *Studies in Latin Moods and Tenses*.

**Imperfect:** *vellem etiam illud, I should wish that also, i.e. if I were bold enough to express a wish ("subjunctive of modest assertion").* See § 307, 3, a.

So *nöllem, mällem.*

*vidērēs*<sup>1</sup> *stridere susurrōs, you would have noticed the hum of whispers, i.e. if you had been present.*

*Āfrōs Rōmānam crēderēs*<sup>1</sup> *aciem, you (one) would have thought the Africans a Roman battle line.*

So *putārēs, cernerēs.*

**Pluperfect:** *nōn ille nōbīs Sāturnālia cōstituisset, he would not have set the Saturnalia for us.*

2. definitely expressed:

**Present and perfect:** *nōn velim, sī possim, I would not, if I could, lit. I should not (hereafter) wish to, if I should (hereafter) be able, etc.*

**Imperfect:** *vestem sī quī vīdisset, avitā ex rē praēberī sūmptūs mihi crēderet*<sup>1</sup> *illōs, if any one had seen my clothing he would have believed, etc.*

**Pluperfect:** *nōluissem etiāmsī mihi licuisset, I should have been unwilling even if I had received permission.*

NOTE. For full treatment of conditional sentences, see § 307.

283. The *can* idea (= *be able*) is expressed in Latin by some form of *possum*:<sup>2</sup>

*hostēs impetum nostrum sustinēre nōn possunt (poterant), the enemy can (could) not withstand our onset.*

<sup>1</sup> *Vidērēs, crēderēs, putārēs, cernerēs* (vividly used for the pluperfect as often) are sometimes translated *could (might) have seen, etc.*, but they represent essentially the same usage as in *sī vīdisset crēderet* (Hor. *Sat.* 1, 6, 80); see § 282, 2. Even the indicative often implies (and is often translated by) *could*: e.g. Cic. *Brut.* 268, *Lentulus cogitandī nōn labōrem ferēbat, Lentulus could not (lit. did not) endure the labor of thinking*; Verg. *Aen.* 2, 407, *nōn tulit hanc speciem Coroebus, Coroebus could not (lit. did not) endure this sight.*

<sup>2</sup> *Videās, cernās, one would see, i.e. if one should look* (see would-should subjunctive § 282) often imply and are often translated *one can see*, but the Latin subjunctive can not explicitly express ability or possibility. *Scribat*, for instance, cannot mean either *he can write* or *he may possibly write* (§ 284). See Preface. Compare footnote 1 (above) on *vidērēs*, etc.

284. The *may possibly*<sup>1</sup> idea is expressed by

1. *fortasse* with the indicative.
2. *forsitan* with the subjunctive of indirect question.<sup>2</sup>
3. *potest* with the infinitive.

*He may (possibly) write*, for instance, may be translated in any one of these three ways:

<i>fortasse scribet</i>	}	lit. <i>perhaps he will write</i> .
<i>forsitan scribat</i> <sup>3</sup>		
<i>fieri potest ut scribat</i> , lit. <i>it may happen that he will write</i> .		

*It may (now) be*, thus:

<i>fortasse est</i>	}	<i>perhaps it is</i> .
<i>forsitan sit</i> <sup>3</sup>		
<i>esse potest</i> , <sup>4</sup> <i>it may be</i> .		

*He may have written*, thus:

<i>fortasse scripsit</i>	}	<i>perhaps he has written</i> .
<i>forsitan scripserit</i>		

285. The subjunctive may be used in questions and statements denoting **obligation or propriety**, where it is to be translated by *ought* or *should*. Questions of this type differ from deliberative questions (§ 279, 4), in that they do not

<sup>1</sup> This use of *may* (= *may possibly*) must be carefully distinguished from its uses in cases like *you may go (if you wish)*, *I exercise that I may keep well*, etc., where *may* represents the Latin volitive subjunctive of permission, purpose, etc. There are rare instances (three prior to Livy) of *aliquis dicat* which are commonly translated *some one may say*, but they admit of other interpretations. In *aliquis dixerit*, *dixerit* is future perfect indicative. See Preface.

<sup>2</sup> *Forsitan* was originally *fors sit an* = *it would be mere chance whether*. The idea of possibility in *forsitan putet* is expressed only by the *forsitan* just as, in *fortasse putat*, it is expressed wholly by *fortasse*. The subjunctive *putet* without *forsitan* (or an equivalent) cannot express possibility any more than the indicative *putat* can without *fortasse*. The subjunctive is simply one of indirect question, the *an* of *forsitan* governing the subjunctive as it does in *haud sciō an putet* (= *perhaps he thinks*); see Preface and § 303, 5, c.

<sup>3</sup> See § 303, 5, c.

<sup>4</sup> Compare the use of *potest* in cases like: *sēnsus moriendī aliquis esse potest*, *there may perhaps be some sensation attending the act of dying*.

involve the will and are answered, if answered at all, by a mere statement of what is proper, or what ought to be done, instead of an expression of the will. The negative is therefore regularly *nōn*.<sup>1</sup>

*quid mē facere decuit? quiēscerem? what ought I to have done (what was the proper thing for me to do)? ought I to have held my peace?*

*nōn illi argentum redderem? nōn redderēs, ought I not to have given him back the money? you ought not to have given it back.*

*hunc nōn admīrer? ought I not to admire this man?*

*cūr nōn tangerem? why should I not have touched (it)?*

*ā lēgibus nōn recēdāmus, we ought not to turn our back on the laws.*

*nōn sileās, you ought not to keep silence.*

*maneam, opīnor, methinks I should stay.*

*cēdat, opīnor, forum castris, the forum should, I think, give way to the camp.*

*nōn sirīs, you should not permit.*

*nōn contempseris, you should not scorn.*

*restitissēs, you should have resisted.*

#### THE IMPERATIVE MOOD

286. The second person of the imperative is the regular method of expressing a direct command. The tone may be one of mere entreaty or permission.

The subjunctive takes the place of the lacking third person of the present tense: *eat, let him go.*

<sup>1</sup> The subjunctive of obligation or propriety is probably a development from the *would-should* use (§ 282). *Nē* is used in the expressions: *nē comēssēs, you should not have devoured* (Plaut. *Men.* 611), *nē facerēs, you should not have done* (Plaut. *Ps.* 437), *nē poposcissēs, you should not have demanded* (Cic. *ad Att.* 2, 1. 3) and *nē emissēs, you should not have bought* (Cic. *Verr.* 2, 3, 195). These are probably developments from the optative. See Elmer in *Studies in Honor of B. L. Gildersleeve* (The Johns Hopkins Press, Baltimore, Md., 1902).

## Tenses

The present is the usual tense:

*hūc venī, come hither.*  
*valē, farewell.*

The future is commonly used when the speaker thinks of the lapse of a distinct interval before the command is to take effect or be obeyed. Hence its regular use in laws, treaties, recipes, maxims, wills, conclusions of future conditions, etc.:

*crās petitō, dabitur, ask to-morrow, then you'll get it.*  
*sī iste ibit, itō, if your man goes, go thou.*  
*cum Grānium testem prodūxerō, repellitō, sī poteris, when I*  
*swear Granius, refute him, if you can.*  
*rēgiō imperiō duo suntō, there shall be two of regal authority.*  
*praetor cūstōs esto, the praetor shall be the guardian.*

*Mementō* and *scītō* are the regular imperatives of *memini* and *sciō*.

287. Prohibitions, in the second person, are regularly expressed in the best classical prose by *nōlī* (plur. *nolīte*) with the infinitive; less often by *cavē* (plur. *cavēte*) or *cavē* (*vidē*) *nē*, with the subjunctive:<sup>1</sup>

*nōlī ire, do not go, lit. be unwilling to go.*  
*cavē (nē) eās, do not go (beware of going, take care that you do not go).*

*Nē* with the imperative, though common in early Latin, laws, and poetry, is not used in classical prose.

Note the idiomatic uses of *quīn* (originally = *why not?*) and *age*:

*quīn abī, go away (why not?).*  
*age, properā! come, hurry.*

<sup>1</sup> For the use of *nē* with the 2nd person present and perfect subjunctive in prohibitions (both rare in classical prose), see § 279, 2, a.

## Dependent Clauses

## PURPOSE CLAUSES

288. Purpose may be expressed by the present or imperfect <sup>1</sup> tense of the subjunctive, <sup>2</sup> introduced as follows:

## 1. affirmatively by

a. *ut (utī) = in order that:*

*edō ut vivam, I eat to live (in order that I may live).*

b. *quō*, if a comparative idea is involved (rarely otherwise):

*quō facilius fiat (fieret), in order that it may (might) be done more easily, lit. by which more easily it may (might) be done.*

c. a relative pronoun or adverb (*quī, ubi, quō, unde*, etc.): <sup>3</sup>

*mīlītēs mīsīt quī oppidum caperent, sent soldiers to capture (lit. who were to capture, i.e. in order that they might capture) the town.*

*domum lēgit, ubi habitāret, chose a house where he might live, i.e. that he might live there.*

*locum petit unde hostem invādat,<sup>4</sup> seeks a place from which he may attack the foe, i.e. that from it he may.*

NOTE. Such relative clauses as that in *nihil habeo quod faciam, I have nothing to do*, are commonly regarded as developed from purpose clauses.

## 2. negatively by

a. *nē* or *ut nē,<sup>4</sup> that not, in order that not.*

<sup>1</sup> The imperfect, if the main verb deals with the past; otherwise, the present; § 270.

<sup>2</sup> Purpose may also be expressed by the supine (§ 341); *ad* with the accusative, or *causā* with the genitive, of the gerund or gerundive (§ 338); sometimes, in poetry (rarely elsewhere), by the infinitive; occasionally also by the future active participle.

<sup>3</sup> Often such a clause combines the ideas of characteristic and purpose.

<sup>4</sup> *Nōn* may be used in a purpose clause to negative (not the purpose, but) a single word or phrase: *ut nōn miser sed laetus sit, that he may be not wretched but glad.*

b. *nēve* (*neu*)<sup>1</sup> and *that not*, or *that not*, nor:

*claudī cūriam iubet nē quis ēgredi possit*, he orders the senate-house to be closed, that no one may be able to come out.

*ut nē sit inūtile*, that it may not be useless.

*ut eārum rērum vīs minuerētur neu pontī nocērent*, that the force of those things might be lessened and that they might not harm the bridge.

*nē accūsārētur nēve multārētur*, that he might not be accused or punished.

NOTE. A clause may express the purpose of some verb to be supplied:  
*nē longum sit, tabellās prōferri iussimus*, that it (*my story*) may not be tedious, (*I will merely say that*) I ordered, etc.

289. Purpose clauses may be used substantively in apposition with a noun or pronoun:

*eō cōsiliō, ut castellum expugnāret*, with this purpose, that he might take the fort.

#### RESULT CLAUSES<sup>2</sup>

290. Result is expressed by *ut* (*utī*) with the subjunctive (usually preceded by a word implying that a result clause follows, e.g. *tam*, *ita*, *tantus*). The subjunctive in such clauses is usually to be translated like an indicative:

*sunt ita multī ut eōs carcer capere nōn possit*, there are so many that a prison cannot hold them.

*mōns impendēbat, ut paucī prohibēre possent*, a mountain overhung, so that a few were able to keep back (the foe).

After comparatives:

*sīgna rigidiōra sunt quam ut imitentur vērītatem*, the statues are too rigid to represent real life, lit. more rigid than so that they represent.

*Quam* alone occurs for *quam ut* in such cases.

<sup>1</sup> Occasionally *neque* (*nec*), especially in poetry and post-Augustan Latin.

<sup>2</sup> Often called *consecutive clauses*.



NOTE. Sometimes the subjunctive in a result clause means *would* or *should* (ought to) do so and so, e.g. *est ūlla rēs tantī ut virī bonī nōmen amittās* is anything worth so much that you would (or should) give up the reputation of (being) a good man (to gain it)? In a clause expressing a result that is willed the subjunctive is volitive. Hence its negative is sometimes *nē* (*ut nē*): *librum ita corrigās nē mihi noceat*, correct the book in such a way that it shall (I insist) not harm me.

291. Negative result clauses (regularly introduced by *ut* with a following *nōn*, *nēmō*, *nihil*, *nūllus*, etc.) should be carefully distinguished from negative purpose clauses (regularly introduced by *nē*<sup>1</sup> followed, when the sense requires, by *quis*, *quid*, *ūllus*, etc.):

Result	$\left\{ \begin{array}{l} \text{ut nōn interficerētur, so that he was not killed.} \\ \text{ut nēmō interficerētur, so that no one was killed.} \end{array} \right.$
Purpose	$\left\{ \begin{array}{l} \text{nē interficerētur, in order that he might not be killed.} \\ \text{nē quis interficerētur, in order that no one (lit. not any one) might be killed.} \end{array} \right.$

292. A result clause is sometimes introduced by a **relative pronoun** or **adverb** (instead of *ut*) or, after a negative idea, by *quīn* (instead of *ut nōn*). Such a clause is commonly identical in form with a subjunctive characterizing clause. See § 293, 1, c.

#### CHARACTERIZING CLAUSES

293. The subjunctive of characteristic<sup>2</sup> is used to complete the relative clauses<sup>3</sup> in such expressions as *ille est quī*, *he is a person who*; *id est quod*, *that is a thing which*; *sunt quī* (*quae*), *there are people who* (*things which*); *nēmō est quī*, *there is no one who*; *nihil est quod*, *there is nothing which*; *quis est quī*, *who is there who?*; *quid est quod*, *what is there which?*; etc.

<sup>1</sup> Sometimes by *ut nē*.

<sup>2</sup> Sometimes a subjunctive clause of characteristic, so called, does not, strictly speaking, characterize, but merely classifies: *nēmō adest quem umquam viderim*, *there is no one present whom I have ever seen*.

<sup>3</sup> Relative clauses are introduced by relative pronouns (*quī*, *quae*, *quod*, etc.), or relative adverbs (*ubi*, *quō*, *unde*, etc.).

The verb of the main clause, upon which the subjunctive clause of characteristic depends, is usually some form of *sum*, or some other verb equivalent to, or implying, a statement of existence, e.g. *inventi sunt qui possent*, etc., *men were found who could*, etc.

CAUTION. However much a relative clause may involve a characteristic of its antecedent, it does not ordinarily take the subjunctive, unless it satisfies all of the following conditions:

(a) it must be intended as essential to complete the sense of the main clause, e.g. *ille erat homo qui patriam amaret*, *he was a person who loved his country*. In such a sentence as the following, on the other hand, the relative clause, though it may be translated in exactly the same way, takes the indicative, because it is not essential to complete the sense of the main clause: *est imago avi tui, qui patriam amabat*, *it is the likeness of your grandfather, who (by the way) loved his country*.

(b) it must be used *primarily* for the express purpose of characterizing the antecedent, as in the *qui amaret*, above cited, or in the following: *reperita sunt quae rem publicam exederent*, *there were discovered things that were sapping the state*. If the indicative, *exedebant*, were used here, the sentence would mean *the things that were sapping the state were discovered*, where the relative clause is used primarily to tell *what* things were discovered (though it incidentally tells *what sort of things*).

(c) it must not be equivalent to *si*, *if*, with the indicative: *ille est qui valeat*, *he is a man who has good health*. In such a sentence, on the other hand, as *qui valet fortunatus est*, *he, or a, man who has good health is fortunate*, the relative clause, though it is translated in exactly the same way, takes the indicative, because it is equivalent to *si*, *if*, with the indicative, i.e. it means *if a man (any man) has good health, he is fortunate*.

NOTE. In translating a subjunctive characterizing clause the use of *the*, *that*, or *those* with the antecedent of the relative does not, as a rule, give the correct meaning. The antecedent is rather *a person*, *persons*, *one*, *a thing*, *things*, etc.

1. **Usual Type**, indicating what is, was, etc., characteristic of the antecedent. The subjunctive is here usually to be translated like the corresponding tense of the Latin indicative:

*sunt quae noceant*, *there are (or they, the things already mentioned, are) things that harm*.<sup>1</sup>

<sup>1</sup> Such clauses involve an idea of result: *there are things of such a character that (as a result) they harm*.

*nōn tū is erās quī nescirēs, you were not a person<sup>1</sup> who did not know.*

*ūnus est quī nōs servāre possit, there is one man (or he alone is a man) who can save us.*

a. Interrogatively:

*quis est quī sciat, who is there who knows?*

After a negative, or a question implying a negative, *quīn* is often used for *quī* (*quae, quod*) *nōn*:

*nihil est quīn (= quod nōn) possit dēprāvārī, there is nothing that cannot be made worse (lit. but that it can be made worse).*

*quis est quīn (= quī nōn) sciat, who is there, who does not know (lit. but that he knows).*

b. Other varieties of this type:

*inventī sunt quī crēderent, men were found who believed.*

*secūtae sunt tempestātēs quae nostrōs in castris continērent, there followed storms that kept our men in camp.*

*multa faciunt, quae displiceant, they do many things that displease.*

*maiōrēs arborēs caedēbant quam quās ferre mīles posset, they felled trees too large for a soldier to be able to carry, lit. larger than (trees) that a soldier could carry. In such cases quam ut (rarely quam alone) occurs for quam with the relative.*

c. The idea of result commonly involved (cf. page 198, footnote 1) in a subjunctive characterizing clause is often brought into prominence by a preceding *tālis, is (= tālis), tam*, or the like:

*nēmō tam senex est quī nōn putet (or quīn putet), there is no one so old that he does not think (lit. who does not think).*

*in ea tempora nātus es quibus firmāre animum expediat, your lot is cast among times (lit. such<sup>2</sup> times) in which it is well to harden one's heart.*

<sup>1</sup> Is often means hardly more than a person, one; see § 240, 1, d.

<sup>2</sup> See § 240, 1, d.

2. Would-should ("potential") characterizing clause, indicating what would be characteristic of the antecedent:

*quid est quod tibi magis placeat, what is there that would please you more?*

3. Characterizing clause of obligation or propriety, indicating what should be (ought to be) characteristic of the antecedent:

*nihil est quod adventum nostrum extimēscās, there is no reason why (nothing on account of which <sup>1</sup>) you should fear our coming.*

For quod are often used in such cases *quārē, quam ob rem, cūr*, and (after a negative, or a question implying a negative) *quīn*.

*Dignus (indignus), aptus, idōneus* take a *quī* clause of similar character: <sup>2</sup>

*dignus est quī mittātur, he is worthy to be sent, lit. worthy who ought to be sent.*

4. Volitive characterizing clause, indicating a characteristic that one wills to bring about:

*pāci quae nihil habeat insidiārum cōsulēmus, we are going to provide for a peace that shall be without treachery.*

294. The following uses are apparently developed from subjunctive characterizing clauses:

a. Restrictive *quī* clauses: <sup>3</sup>

*quod sciam, so far as I know.*

*ōratiōēs eius quās quidem lēgerim, his speeches that I have read (so far indeed as I have read them).*

<sup>1</sup> The origin of this use of quod is uncertain. It may have originated in *quōd*, the old form of the ablative of *quī*.

<sup>2</sup> *Dignus* and *indignus* sometimes take an infinitive or an *ut* clause in poetry and late prose.

<sup>3</sup> Restrictive clauses often take the indicative: *quod ad mē attinet, so far as I am concerned.*

b. Causal *quī* clauses:

*infēlix, quī nōn praecepta audierit, unhappy man, who (since he) heeded not the admonitions.*

*Quippe, ut, utpote* often precede the relative to emphasize the causal idea:

*non facile agnōscitur, quippe (ut, utpote) quī blandiātur, is not easily detected since indeed he (lit. who) is wont to flatter.*

c. Adversative *quī* clauses:

*Cethēgus, quī ante respondisset, repente conticuit, Cethegus, who (though he) had previously replied, suddenly held his tongue.*

The subjunctive is often used in such causal and adversative clauses even when they are not essential to the sense, differing in this respect from purely characterizing clauses; see § 293, CAUTION (a). They regularly take the indicative, however, if equivalent to *sī* with the indicative (cf. § 293, CAUTION (c)).

NOTE. *Quī* clauses that have a causal or adversative relation to the main clause often take the indicative, where the mere fact is thought of (rather than its causal or adversative relation).

## CUM CLAUSES

295. When the main verb, upon which a *cum* clause depends, refers to past time, the *cum* clause (whether temporal, causal, or adversative), except as indicated below regularly takes the subjunctive in classical Latin<sup>1</sup> (imperfect or pluperfect,<sup>2</sup> according to the rule for sequence of tenses; § 270).

<sup>1</sup> In early Latin, however, *cum* regularly takes the indicative even when it means *since* or *although*.

<sup>2</sup> The imperfect represents a situation brought about by something going on at the time of the main verb; the pluperfect, a situation resulting from what had happened before the time of the main verb, e.g. *cum militēs advēnissent, when the soldiers had arrived, i.e. were already on the scene.*

In its origin the subjunctive in such cases is merely a subjunctive of characteristic (§ 293). It does not primarily indicate *the* particular time in mind, but the situation, or circumstances, characterizing *a* time in mind.

I. Temporal Cum Clauses of Situation (subjunctive):

**fuit cum arbiträrer mihi fore ōtium**, *there was (a time) when I thought I was to have leisure.*

**cum ambulārem, ad mē Brūtus vēnit**, *Brutus came to me (at a time) when I was taking a walk.*

**cum id nūtiātum esset, mātūrāvit**, *when this had been reported (such being the situation), he made haste.*

Rarely the present tense occurs in similar clauses:

**erit tempus cum amīcissimī benevolentiam dēsiderēs**, *there will be a time when you will miss, etc.*

1. While the subjunctive is the regular mood in a **cum** clause depending upon a verb that refers to the past, the indicative is used in the following types of clauses:

a. regularly when the **cum** means *whenever*:

**cum rosam viderat, incipere vēr arbitrābātur**, *whenever (= if at any time) he saw (had seen) a rose, he (always) thought spring had come (was beginning).*

NOTE. In Livy and later Latin such a clause often takes the subjunctive.

b. often when the **cum** has a definitely expressed antecedent, e.g. **tum, eō tempore, illō diē**, or the like:

**tum cum rēs magnās multī amiserant**, *at that time at which many had lost large fortunes.*

c. regularly when the **cum** clause, while grammatically subordinate, is logically equivalent to a main clause (**cum inversum**):

**iam dilūcēscēbat cum signum cōsul dedit**, *the day was just dawning when (suddenly) the consul gave the signal, i.e. he gave it just as the day was dawning.*

d. regularly when the verb of the *cum* clause and the verb of the main clause are merely different words indicating one and the same thing (the so-called **identifying cum**):

*cum id fēcit, peccāvit, when he did that, he did wrong.*

e. when the *cum* clause lays stress upon *the particular time* in mind, instead of *circumstances existing* at the time in mind.<sup>1</sup> (Such an indicative *cum* clause is rare, except in the type of clause mentioned under b on page 202):

*cum Caesar in Galliam vēnit alterius factiōnis principēs erant Aedui, when Caesar came into Gaul, the leaders of the one faction were the Aeduans.*

For *cum primum*, see § 297.

Note also *cum* with the indicative after expressions of joy or congratulation:

*tibi grātiās agō cum tantum litterae meae potuērunt, I thank you that my letter had so much weight.*

## II. Causal and Adversative Cum Clauses of Situation (subjunctive):

These clauses are similar to temporal *cum* clauses except that the situation referred to as existing at the time in mind is a situation because of which, or in spite of which, the act of the main clause occurred. This *cum* may therefore be translated by *since* or *although*, but the temporal idea is usually more or less distinctly involved. Tenses used: present, imperfect, pluperfect; less commonly the present perfect;<sup>2</sup>

<sup>1</sup> Mere date is commonly indicated by the perfect tense rather than the imperfect. One would say, for instance, *the day on which he became king* rather than *the day on which he was becoming, or had become, king*. Still *cum* with the imperfect and pluperfect of the indicative (though commonly meaning *whenever* prior to Livy) sometimes denotes the time at which (imperfect), or the time subsequent to which (pluperfect), e.g. *cum eum ex urbe pellēbam, hoc prōvidēbam, I was anticipating this at the time when I was driving him out of the city.*

<sup>2</sup> The historical perfect is rare because *cum* with the subjunctive commonly deals with circumstances (something going on, or a state of things continuing) while the

*quae cum ita sint, nihil facere possum, (when and) since this is so, i.e. circumstances being as they are at present, I can do nothing.*

*cum sē dēfendere nōn possent, lēgātōs mīsērunt, (when and) since they could not defend themselves (this being the situation), they sent envoys.*

*cum id posset īfītīārī, cōfessus est, (when and) though he had the opportunity to deny it, (still, even under such circumstances) he confessed.*

*cum prīmī concidissent, tamen reliquī resistēbant, (when and) though the first had fallen, still (i.e. in spite of such existing circumstances) the rest kept resisting.*

NOTE. *Tum* is sometimes used after an adversative *cum* clause in the sense of *still, at the same time*:

*cum tē semper dīlēxerim, tum hōc factō ācrius dīligō, though I have always loved you, still, etc.*

Occasionally the idea of situation or circumstances characterizing the time in mind seems to have disappeared and the *cum* clause indicates a purely causal or adversative relation.

Rarely *cum* is used in conditional clauses of the contrary-to-fact type; see § 312, 3.

296. When the main verb, upon which a *cum* clause depends, does not refer to past time, it regularly takes the indicative (except as above indicated under causal and adversative clauses). Such a clause commonly involves an indicative condition:

*cum pugnandum est, fugit, whenever (= if at any time) fighting is to be done, he always takes to his heels. § 295, I, 1, a.*

*cum veniēs, eum dūc tēcum, when (and if) you come, bring him with you.*

*cum vēnerit, cognōscet, when (and if) he comes, he will find out.*

*cum tacent, clāmant, their silence is a shout, lit. when they are silent, they shout (identifying *cum*; see § 295, I, 1, d).*

historical perfect merely states that something happened, or was a historical fact. The present perfect, on the other hand, may indicate existing circumstances: *cum plērique fūgerint, though most have fled (that being the present situation).*



CLAUSES INTRODUCED BY *Postquam*, *after*,<sup>1</sup> *Ut*, *Ubi*, *when*;  
*Simul Atque*,<sup>2</sup> *Cum* (or *Ut*) *Primum*, *as soon as*

297. These words regularly take the perfect indicative<sup>3</sup> which here (unlike the perfect indicative with *cum*) commonly refers to time prior to the time of the main verb. For this reason the perfect tense in these clauses is often translated like the pluperfect:

*postquam pervēnit, obsidēs poposcit*, *after he arrived, he demanded hostages.*

*id ut audivit, Corcȳram dēmigrāvit*, *when (after) he heard this, he moved to Corcyra.*

*ubi certiōrēs facti sunt, lēgātōs mittunt (= mīsērunt)*, *when (after) they were informed, they sent legates.*

*simul atque advēnērunt, impetum fēcērunt*, *as soon as (immediately after) they arrived, they made an attack.*

NOTE. 1. These conjunctions sometimes take the imperfect or pluperfect indicative, to indicate repeated action in the past:

*ubi frūmentō opus erat, cohortēs praesidium agitābant*, *whenever there was need of grain, the cohorts kept guard.*

*ubi aliquōs ēgredientēs cōspexerant, adoriēbantur*, *whenever they had seen some men disembarking, they (always) attacked them.*

Like *cum* and *si* in expressions of repeated action (§ 295, I, 1, a), these conjunctions sometimes (especially in Livy and later writers) take the subjunctive.

NOTE 2. The pluperfect is regular with *postquam* when a definite interval between the acts is specified:

*post diem 4 quintum quam barbari male pugnāverant, lēgati veniunt (= vērērunt)*, *the fifth day after the barbarians had fought their disastrous fight, etc.*

NOTE 3. The imperfect is sometimes used with *postquam* to represent the act as beginning prior to, and continuing into the time of, the main act:

*postquam strūcti utrimque stābant, ducēs prōcēdunt (= processērunt)*, *after (and when) they were standing drawn up on either side, the leaders advanced.*

<sup>1</sup> Sometimes written *posteaquam* or *post (postea) . . . quam* (with intervening words).

<sup>2</sup> Sometimes written *simul ac* (before consonants); rarely *simul* alone.

<sup>3</sup> Or the equivalent historical present.

<sup>4</sup> *Post*, when thus separated from *quam*, often governs an accusative, while at the same time forming part of the conjunction (*postquam*).

## CAUSAL CLAUSES

298. Quod, quia, quoniam, quandō<sup>1</sup> (= *since, because*) take:

1. the indicative, of a reason vouched for by the speaker:

*tacent quia periculum vitant, they are silent, because they (are trying to) avoid danger.*

2. the subjunctive, of a quoted<sup>2</sup> reason:

*supplicatio meo nomine decreta est, quod urbem liberassem, a thanksgiving was decreed in my name because (as they said or thought) I had freed the city.*

In this type of clause the saying or thinking itself, instead of the thing said or thought, is sometimes (illogically) treated as the quoted reason:

*suum numerum non complerunt quod se bellum gesturos dicerent, they did not furnish their quota since they said they were going to wage war.*

For *gesturos (esse) dicerent* one would logically expect *gesturi essent, were going to wage war (as they said)*.

*non quod, non quo*,<sup>3</sup> etc., *not because*, introduce reasons possibly assigned by others, but rejected by the speaker, and hence commonly take the subjunctive<sup>4</sup> of implied indirect discourse:

*non quod suscensere sed quod me pudebat, not because I was angry, but because I was ashamed.*

NOTE 1. For *cum* causal, see § 295, II.

NOTE 2. For causal *qui* clauses, see § 294, b.

<sup>1</sup> *Quandō* is comparatively rare and regularly takes the indicative.

<sup>2</sup> The speaker often uses the subjunctive even in quoting a thought of his own.

<sup>3</sup> *Quō* is from *eō quod* = *for this reason, that (because)*. *Non quā* with the subjunctive means *not but that*; *non quā rectum esset, sed quia*, etc., *not but that it was right, but because*, etc.

<sup>4</sup> Still the indicative may be used to represent something as a fact, but a fact that is not the cause.

CLAUSES INTRODUCED BY *Antequam* AND *Priusquam*<sup>1</sup>

299. These commonly take:

1. the indicative, to denote actual occurrence:<sup>2</sup>

*abiī antequam vēnit*,<sup>2</sup> *I departed before he came.*

Here *vēnit* states that he actually came.

*priusquam dē cēteris rēbus respondeō*,<sup>3</sup> *dē amicitia pauca dicam*, *before I reply regarding the other matters, I will say a few words regarding friendship.*

*numquam conquiescam antequam illōrum rationēs percēperō*,<sup>3</sup>  
*I shall never rest before I learn their plans.*

The indicative is used in cases like *respondeō* and *percēperō* (above), because the future acts are conceived of as sure to occur. But in imitation of this type of clause the present indicative is sometimes used where one would expect the subjunctive, *i.e.* of an act not conceived of as sure to occur: *mihi tellūs optem prius ima dehiscat antequam tē violō*, *I should want the depths of earth to open up for me, before I wrong thee.*

2. the subjunctive to denote something merely looked forward to from present time (present tense<sup>4</sup>) or from past time (imperfect tense<sup>4</sup>):

*abiī antequam venīret*, *I departed before he should come, i.e. in anticipation of his coming.*

*abibō antequam veniat*, *I shall depart before he shall come.*

Here the subjunctive gives no information as regards the actual occurrence, or non-occurrence of the act, though the context often leads one to draw an inference.

<sup>1</sup> Often written *ante* (*prius*) . . . *quam*, with intervening words.

<sup>2</sup> Of a past occurrence, the perfect is the regular tense; cf. the English *before he came* (instead of *was coming*). But the imperfect and pluperfect sometimes occur.

<sup>3</sup> Of future occurrence, *antequam* and *priusquam* usually take the present (instead of the future, which might be expected), or future perfect.

<sup>4</sup> The perfect subjunctive is sometimes used of a completed future act looked forward to from present time; the pluperfect often of such an act looked forward to from past tense: *ante discessit quam audissem*, *he left before I should hear (should at some later time have heard).*

This subjunctive is often called the anticipatory subjunctive. But it is sometimes used of an act merely destined to occur, without implying any one's anticipation of it: *ducentis annis antequam Rōmam caperent, in Italiam Gallī trāscendērunt*, *two hundred years before they were to capture Rome, the Gauls crossed into Italy*. In post-Augustan times the imperfect subjunctive could denote actual occurrence.

300. *Potius (citius) quam*, *rather than*, similarly takes the subjunctive of a possible act anticipated.<sup>1</sup>

CLAUSES INTRODUCED BY *Dum*, *Donec*, *Quoad*, *as long as*,  
*until*; *Dum*, *while*

301. 1. These conjunctions take the indicative in all senses except that of *until* introducing, not an actual occurrence, but something merely anticipated:

a. *quoad potuit fortissimē restitit*, *he resisted very bravely as long as he could*.

*mānsi dōnec vēnit*, *I remained until he came*.

b. *dum haec geruntur, Caesarī nūntiātum est*, *while this was going on, a report reached Caesar*.

*Dum*, *while*, in the sense of *at some time within* (but not continuing throughout)<sup>2</sup> the period covered by the verb of the *dum* clause usually takes the present tense, even when referring to the past (as in *b* above).

2. In the sense of *until*, if used of something merely anticipated, without indicating its actual occurrence or non-occurrence, these particles take the subjunctive:<sup>3</sup>

*expectāvi dōnec veniret*, *I waited until he should come (for him to come)*.

Here the indicative *vēnit* would have meant that he actually came.

*expectō dum veniat*, *I am waiting till he come (for him to come)*.

<sup>1</sup> In and after Livy, *potius quam ut* with the subjunctive is sometimes found.

<sup>2</sup> I.e. not in the sense of *as long as*.

<sup>3</sup> Cf. the subjunctive with *antequam* and *priusquam*. In Livy and later writers, the subjunctive with these particles could denote actual occurrence of the act.

## Substantive Clauses

302. A substantive clause is one used in some noun-construction, *e.g.* as object or subject of a verb.

## SUBJUNCTIVE SUBSTANTIVE CLAUSES

303. These may be classified as follows:

1. Volitive Clauses, commonly introduced by *ut* or, if negative, by *nē* or *ut nē*; used with verbs that involve expression of the will:<sup>1</sup>

*postulō (ōrō, hortor, rogō, petō, etc.), nē maneās,*<sup>2</sup> *I demand (beg, urge, etc.) that you do not remain.*

*mihi placuit ut abirēs,*<sup>3</sup> *it pleased me (= I urged) that you should go away.*

*So convēnit ut, it was agreed that.*

*militibus imperāvit (persuāsit) ut manerent,*<sup>2</sup> *he ordered (persuaded) the soldiers to remain.*

*statuī (dēcrēvī, cēnsuī) ut fieret,*<sup>2</sup> *I decided (decreed, voted) that it should be done.*

*permittō ut loquāris,*<sup>2</sup> *I allow you to speak.*

*licet*<sup>4</sup> *veniās,*<sup>3</sup> *you may come, lit. (that) you come is permitted.*

CAUTION. When a verb of deciding or persuading is merely a verb of thinking or saying that something is true (though not willed), it takes the infinitive of indirect discourse:

*statuī optimum esse, I decided that it was best.*

*mihi persuāsit mē errāre, he persuaded me that I was mistaken.*

<sup>1</sup> For instance, verbs meaning *persuade, order, demand, urge, request, advise; resolve, decide, decree*; but see § 303, Caution, and § 303, 1 b (1); *strive; prohibit, prevent, hinder*. Verbs of *permitting* and *granting* represent a mere yielding of the will and are often followed by an infinitive instead of a subjunctive clause; see § 303, 1, b (1).

<sup>2</sup> This subjunctive clause is the object of the main verb.

<sup>3</sup> This subjunctive clause is the subject of the main verb.

<sup>4</sup> *Licet, oportet, necesse est*, when used in the present tense, often take the subjunctive without *ut*; often, the infinitive (§ 305, 1). The subjunctive without *ut* sometimes follows *moneō, imperō, etc.*: *moneō eās, I advise you to go* (originally = *I advise. Go*).

An *ut* clause is used with *reliquum est, restat, sequitur, interest, lēx (iūs) est, opus est, etc.*: *restat ut dicam, it remains for me to say, lit. that I am to say.*

Notice *fac* (cūrā) *ut*,<sup>1</sup> *cavē* (vidē) *nē* with the subjunctive in the sense of *see to it that*, *see to it that not*.

a. Verbs of hindering and preventing (*prohibeō*, *impediō*, *dēterreō*, etc.), and *recūsō*, *refuse*, take *nē* or *quōminus*, (sometimes, if the main clause contains or implies a negative, *quīn*):

*prohibuit nē* (quōminus) *ēgrederentur*, *he prevented (them) from disembarking*, lit. *prevented that they should not*, etc.

*nec quīn* <sup>2</sup> *ērumperet prohibērī* (*impediri*) *poterat*, *nor could he be prevented from rushing out*, lit. *nor could (it) be prevented but that he should rush out*.

NOTE. Sometimes verbs of this class take the infinitive of the thing prevented (or prohibited): *peregrinōs urbibus ūtī prohibent*, *they prevent (forbid) foreigners from making use of cities*.

NOTE. These clauses may be retained with the passive:

*impediōr nē plūra dicam*, *I am prevented from saying more*.

b. The infinitive, instead of an *ut* (*nē*) clause, is sometimes used with the following verbs involving the will:

(1) with *iubeō* and *vetō* (regularly):

*iussī* (*vetuī*) *eum abire*, *I ordered (forbade) him to go away*.

with verbs of permitting:<sup>3</sup>

*patior* (*sinō*) *eum abire*, *I allow him to go away*.

with the passive (often also the active) of *cōgō*:

*coāctus est abire*, *he was compelled to go away*.

*cōgit eum abire*, *he compels him to go away*.

with verbs of deciding, attempting, etc., when the act of the main verb and that of the subordinate verb are performed by the same person:

*manēre statuī* (*dēcrevī*), *I decided to remain*.

*loquī cōnor*, *I try to speak*.

<sup>1</sup> Sometimes the subjunctive alone (without *nē*) is used with *cavē*. So *fac* without *ut*; *fac diligās*. Commands in indirect discourse after verbs of saying take the subjunctive without *ut* (§ 318); *dixi iret*, *I said he was to go*. Direct form: *i, go*.

<sup>2</sup> The *quīn* clause is the subject of *poterat*.

<sup>3</sup> *Licet*, *patior*, *sinō*, *concedō*, *permittō*.

(2) sometimes (especially in poetry) with other verbs involving the will:

*iungere equōs imperat Hōrīs, orders the Horae to yoke the steeds.*

NOTE. For volitive clauses in apposition with nouns or pronouns, see § 289.

2. Optative Clauses, usually introduced by *ut* or, if negative, by *nē* or *ut nē*, used with verbs of wishing (*cupiō*, *optō*, *volō*, *nōlō*, *mālō*):

*optō ut (nē) veniat,*<sup>1</sup> *I want him to come (not to come).*

*velim scribās,*<sup>2</sup> *I wish you would write, lit. should wish (that) you write.*

*vellem*<sup>3</sup> *vēnisset (venīret), I wish (lit. should wish) he had come (were coming).*

a. But these verbs often take the infinitive:

*beātus esse volō, I want to be happy.*

*eōs beātos esse volō, I want them to be happy.*

b. With verbs of fearing *ut* (sometimes *nē nōn*) means *that not*; *nē*, *lest* or *that*; a peculiarity arising from its original independent use:

*metuō nē veniat, I fear that he will come; originally two independent verbs: metuō. ne veniat! I fear. May he not come!*

*metuō ut veniat, I fear that he will not come; originally, metuō. veniat. I fear. May he come!*

<sup>1</sup> The *ut* clause in such cases is the object of the main verb.

<sup>2</sup> Originally = may you write! I should wish (it). The *ut* was often omitted even after one verb came to be felt as subordinate. Compare the similar omission of *that* in English: *I wish you would write.*

<sup>3</sup> The law of sequence of tenses (§ 270) would not allow *volō* to introduce a pluperfect or imperfect subjunctive (*venīret*, *vēnisset*). The latter tenses, however, are here necessary, as none other could represent the coming as contrary-to-fact (§ 307, 3). To avoid violating the law of sequence, therefore, the imperfect tense *vellem* is used in such cases. *Vellem* represents the wishing itself as contrary-to-fact (§ 307, 3, a), but this, as a modest form of expression, is sufficiently appropriate: *I should wish (i.e. if I were bold enough).*

## 3. Quin Clauses, used with negative expressions of doubt:

nōn erat dubium quin plurimum Helvētī possent, *there was no doubt that the Helvetians were the most powerful, lit. that the Helvetians were most powerful was not doubtful.*

quis dubitat quin amicus sit, *who doubts that he is a friend?*

a. Nōn dubitō, quis dubitat, etc., sometimes take an infinitive with a subject accusative. Dubitō, when meaning *hesitate*, regularly takes the infinitive.

NOTE. For volitive quin-clauses used substantively, see § 303, 1, a.

## 4. Result Clauses, introduced by ut: used

a. as object of faciō, efficiō, etc.:

sōl efficit ut omnia flōreant, *the sun makes (brings it about that) all things bloom.*

b. as subject of fit, efficitur, fieri, potest, evenit, accidit, etc.:

accidit ut esset lūna plēna, *it happened that the moon was full.*  
accēdebat ut caecus esset, *there was the further fact (lit. it was added) that he was blind.*

c. as appositive or predicate:

hoc effēcī ut eum ēicerem, *lit. I accomplished this, (namely) that I banished him.*

mōs est ut nōlint, *it is their custom to be unwilling, lit. it is their custom that they, etc.*

5. Indirect Questions,<sup>1</sup> used with any expression upon which a question can depend.<sup>2</sup> They are introduced by the same interrogative words and particles as direct questions (§ 140 ff.), with the following differences:

<sup>1</sup> Indirect questions, like other subordinate clauses in indirect discourse, regularly take the subjunctive in classical times; the indicative often in early Latin (rarely later). For the indicative with nesciō quis, etc., see § 249, 3, and footnote.

<sup>2</sup> An indirect question is commonly subject or object of a verb of asking, telling, knowing, wondering, etc., or an appositive.



num (as well as -ne), *whether*, merely indicates a question, without suggesting the answer *no*.

nōne, *whether not*, is rarely used and only when dependent upon quaerō.

sī, *if* (= *whether*), may introduce a question depending upon verbs meaning (or implying) *wait to see, try to see, e.g. expectō, experior, cōnor, etc.*:

sciō quid putēs, *I know what you think.*

incertī sumus<sup>1</sup> quō fata nōs ferant, *we are uncertain whither fate is carrying us.*

dic mihi num sciās, *tell me whether you know.*

sī nostrī trānsirent expectābant, *were waiting to see if (whether) our men would cross (or were crossing).*

Similarly,

circumfundēbantur sī aditum reperire possent, *they gathered (poured themselves) around (to see) if, etc.*

a. The second part of an indirect double question is sometimes introduced by -ne instead of the regular an; or not is necne (less often annōn):

interrogō vērum falsumne (regularly, an falsum) sit,<sup>2</sup> *I ask whether it is true or false.*

b. Haud sciō an, or nesciō an, with the subjunctive of indirect question (in early times equivalent to *I do not know whether*) in Ciceronian Latin commonly means *probably*:

haud sciō an ita sit, *probably it is so.*

c. Similarly forsitan, originally fors sit an (see § 284), = *it would be (mere) chance whether*, came to be used as an adverb meaning *perhaps*, but continued to retain enough

<sup>1</sup> Incertī sumus = *we do not know*; quō . . . ferant is in a sense the object of this implied verb of knowing.

<sup>2</sup> The introductory particle (utrum, -ne) in the first part of indirect (as in direct) double questions is sometimes omitted.

of its original force to take the subjunctive of indirect question,<sup>1</sup> like *haud sciō an* (= *perhaps, probably*):

*forsitan errāverim, perhaps I have erred.*

d. An indirect question may be one which even in the direct form would take the subjunctive:

*rogāvimus quid agerēmus, we asked what we should do* (representing a direct deliberative question, *quid agāmus? what shall we do?*).

*nesciō quid dicat si maneās, I do not know what he would say if you should remain*, representing a would-should future subjunctive (§ 307, 2) of the direct discourse, *quid dicat, what would he say?*

e. To avoid ambiguity in indirect questions referring to the future, the periphrastic forms are often used:

*nesciō quid dictūrus sit, I do not know what he is going to say* (*dicat* might mean either, *what he is saying* or *what he is to say*).

#### INDICATIVE SUBSTANTIVE CLAUSES

304. These are introduced by *quod*, *that* (= *the fact that*):

*accidit quod eum nūquam vidistī, it happened that you saw him nowhere.*

*quod rediit mirābile vidētur, that he returned seems wonderful.*

*hōc praestāmus feris, quod<sup>2</sup> colloquimur, we excel wild beasts in this, that we talk together.*

a. *Quod* sometimes means *as regards the fact that*:

*quod gaudēs, perpetuō gaudeās, as to your being glad, may you be so forever!*

<sup>1</sup> Hence the subjunctive with *forsitan* is translated (as usually in indirect questions) like an indicative: *forsitan sit, perhaps it is* (not *perhaps it may be*). *Forsitan* with the indicative is late and rare.

<sup>2</sup> The *quod* clause is in apposition with *hōc*.

Note such uses as:

*quid quod tē in cūstōdiam dedistī, what of the fact that you gave yourself up?*

*bene facis quod adiuvās it is good of you to help, lit. as to the fact that you help, you do well.*

#### INFINITIVE SUBSTANTIVE CLAUSES

**305.** These are used, with or without a subject accusative,

1. as subject of a verb:<sup>1</sup>

*diligī iucundum est, it is pleasant to be loved, lit. to be loved is pleasant.*

*vacāre culpā est sōlācium it is a comfort to be free from fault.*

*iuvat (= iucundum est) amicōs habēre, it is pleasant to have friends.*

*praestat tē abire, it is better that you should depart, lit. you to depart is better.*

So with *facile est, necesse est,*<sup>2</sup> *ūtile est, etc.; fās est, etc.; decet, licet,*<sup>2</sup> *oportet,*<sup>2</sup> *prōdest, etc.*

a. A predicate adjective or noun used with an infinitive whose subject is not expressed is in the accusative:

*prōdest esse probum, it pays to be honest (probum agreeing with an omitted accusative, e.g. hominem).*

But such a predicate adjective or noun is often attracted to a dative used with *licet, expedit, etc.:*

*nōbīs licet esse beātis, it is permitted us to be happy.*

2. as object of a verb.<sup>3</sup> This use includes especially:

a. The infinitive with subject accusative used after verbs of *saying, thinking, knowing, perceiving, etc.*<sup>4</sup>

<sup>1</sup> Usually subject of *est* with a predicate adjective or noun, or of some expression equivalent thereto, or of an impersonal passive. The infinitive with *tempus est* may be due to analogy with such uses: *tempus est loqui, it is time to speak.*

<sup>2</sup> For the subjunctive with this expression, see page 209, footnote 4.

<sup>3</sup> Sometimes also of a preposition: *nīl praeter plōrāre, nothing but wailing.*

<sup>4</sup> E.g. *dicō, respondeō, nārrō, negō, fateor, scribō, simulō, prōmittō, putō, existimō, arbitror, sciō, memini, sentiō, videō, audiō, spērō, cōfidō, etc.* Expressions of feeling

dixit Carthāginem dēlendā esse (see under indirect discourse, § 316).

So with iubeō, vetō and often verbs of permitting and wishing:<sup>1</sup>

iussī urbem capī, *I ordered that the city be captured.*

eōs abire vetuit, *he forbade them to go away.*

passus sum eum effugere, *I allowed him to escape.*

volō tē venīre, *I wish you to come.*

b. The complementary infinitive when used with the active of transitive verbs.<sup>2</sup> The **complementary infinitive** is one (without subject accusative) required by another verb, to complete its meaning, and indicating action of the same person or thing:

incipiō facere, *I begin to do (begin doing).*

sciō canere, *I know (how) to sing (understand singing).*

cupiō discēdere, *I desire to withdraw (desire withdrawing).*

NOTE. For the complementary infinitive with intransitive verbs, see § 306, 1.

3. as appositive or predicate:

hoc trāditum est Homērum caecum fuisse, *this tradition has come down to us that Homer was blind.*

vivere est cōgitāre, *to live is to think.*

like gaudeō, laetor, doleō, etc., implying more or less distinctly the idea of mental action, sometimes take an infinitive, sometimes a causal quod-clause.

<sup>1</sup> But most verbs involving an expression of the will take ut, negative nē, with the subjunctive. See § 303, 1.

<sup>2</sup> For instance with:

audeō, *dare*

cōgitō (meditor), *intend, plan*

coepti, *began*

cōnor, *try*

cupiō (volō), *desire*

dēbeō, *ought (= owe)*

dēcernō (statuō, constituō), *decide*

dēsino (dēsistō), *cease*

discō, *learn*

incipiō, (īnstituō), *begin*

mālō, *prefer*

neglegō, *neglect*

parō, *prepare*

pergō, *continue*

sciō, *know*

timeō (vereor), *fear*

## OTHER USES OF THE INFINITIVE

306. The infinitive has the following uses in addition to those mentioned in the preceding sections:

1. The **Complementary Infinitive**, when used with intransitive or passive verbs:

*possum (studeō) facere, I am able (eager) to do; solet canere, is wont to sing.*

*abesse dictus est,<sup>1</sup> he was said to be absent.*

Note the infinitive with *habeō* in the sense of *be able*: *nihil habeō dicere, I can say nothing.*<sup>2</sup>

*militēs prōgredi iussī sunt, the soldiers were ordered to advance.*

NOTE. For the complementary infinitive used as object of transitive verbs, see § 305, 2, b.

a. A predicate noun or adjective, or a participle with a complementary infinitive agrees in case with the subject of the main verb:

*vult bonus esse, he wishes to be good.*

*parēns philosophiae vocātus esse dicitur, he is said to have been called the father of philosophy.*

2. **Historical Infinitive**,<sup>3</sup> *i.e.*, the infinitive used in the sense of the imperfect or historical-perfect indicative, with its subject in the nominative case:

*Catilina pollicērī novās tabulās, Catiline promised clean slates (abolition of debts).*

3. **Exclamatory Infinitive**:<sup>3</sup>

*tē sic vexārī! the idea of your being so annoyed!*

*mē inceptō dēsistere! the idea of my abandoning my undertaking!*

<sup>1</sup> Compare the impersonal construction *dictum est eum abesse*, *it was said that he was absent*, where *eum abesse* is the subject of *dictum est*.

<sup>2</sup> To be distinguished carefully from *nihil habeō quod dicam*, *I have nothing to say* (§ 288, 1, c, NOTE).

<sup>3</sup> The infinitive expresses the general idea of the verb in its most indefinite form. In the historical infinitive and the exclamatory infinitive the writer presents this general idea and leaves its application to be determined by the context.

## 4. Infinitive with Adjectives:

*cantāre perītus, skilled in singing (lit. to sing).*

*praestantior ciēre, better at arousing.*

NOTE. This use is chiefly confined to poetry and late prose, though the complementary infinitive with *parātus* (originally a participle) is everywhere common.

## 5. Infinitive of Purpose (chiefly confined to poetry and late prose):

*nōn Libycōs populāre Penātēs vēnimus, we have not come to plunder Libyan homes.*

## Conditional Sentences

307. A conditional sentence consists of a **condition** (protasis) introduced by *sī, nisi (nī), sī . . . nōn, sī minus, or sīn*, and a **conclusion** (apodosis), with the same mood, as a rule, in both.

*nisi* (sometimes *nī* or *nisi sī*), *unless, if not*, introduces a negative protasis:

*nisi potest, unless he is able.*

*sī . . . nōn, if not*, usually introduces an affirmative protasis in which only one word or phrase (rather than the whole clause) is negated:

*sī nōn potest, if he is unable (not able).*

*sī minus, if not (lit. if less)*, introduces a clause in which the verb is omitted:

*ēdūc omnēs tuōs; sī minus, quam plūrimōs, take out all your men; if not (all), as many as possible.*

*sīn* (instead of *sed sī*), *but if*, introduces a clause opposed to, and preceded by, a *sī* clause:

*sī statim īverō, irātus erit; sīn hīc manēbō, if I go immediately, he will be angry, but if I remain here, etc.*

After negatives *nisi* often means *but* (= *except*):

*nihil cōgitat nisi caedem, he thinks nothing but murder.*

NOTE. *Absque* sometimes introduces contrary-to-fact conditions (§ 307, 3):

*absque tē esset, nōn viverem, were it not for you (lit. were it apart from you), I should not be living.*

Conditional sentences present the following types:

1. **Vivid Fact Type**, denoting *what is, was, will be*,<sup>1</sup> *if something is, was, shall be*<sup>1</sup> true (indicative mood;<sup>2</sup> any tense):

*sī adfuit, bene fuit*, if he was present, it was well.

*amābitur sī fidēlis erit*, he will be loved, if he is (lit. shall be) faithful.

*sī id fēceris, magnam habēbo grātiā*, if you do (lit. shall have done)<sup>3</sup> this, I shall feel very grateful.

a. The protasis in sentences of this type takes the subjunctive if the subject of the verb is an indefinite second person (*you = any one*):

*ferrum sī exerceās, conteritur*, if you use (if any one uses) iron, it wears away.

b. Instead of an indicative statement in the apodosis, other forms of expression are often found:

*sī haec ita sunt, mē colitōte*, if this is so, honor me.

*peream sī nōn optimum erat*, may I perish, if it wasn't the best plan.

2. **Would-Should Future Type**, denoting *what would hereafter be*, if something *should hereafter be true* (present or perfect subjunctive):

*sī adsit, bene sit*, if he should (hereafter) be present, it would (hereafter) be well.

*amētur, sī fidēlis sit*, he would be loved, if he should be faithful.

*sī id fēcerim, magnam habeat grātiā*, if I should do this, he would feel very grateful.

<sup>1</sup> Here *is, was, will be*, etc., is used merely as a convenient designation of any indicative tense of any verb.

<sup>2</sup> Rarely (and especially in Livy and later writers), when repeated or customary action in the past is indicated, the subjunctive imperfect or pluperfect is used in the protasis: *sī quis prehenderetur, eripiēbatur*, if (as often as) any one was caught, he was (always) rescued.

<sup>3</sup> For the principles governing the choice between future and future perfect in such clauses, see § 262.

The perfect subjunctive (rare in apodoses) is often used in a protasis to indicate time prior to the act of the apodosis. The difference between the perfect and the present in such cases is clearly seen in *sī advexerit, sī sciat, dictūrus sit* (Cic. *de Off.* 3, 50), where *advexerit* is prior to, and *sciat* contemporaneous with, *dictūrus sit*.

a. A volitive subjunctive sometimes serves as a protasis:

*rogēs mē, nihil respondeam*, ask me (= if you should ask me),  
I should make no reply.

### 3. Contrary-to-Fact Type, subdivided into

a. **Present Contrary-to-Fact Type**, indicating what would now be (but is not),<sup>1</sup> if something were now true, which is not true (imperfect subjunctive):

*sī fidēlis esset, amārētur*, if he were (now) faithful, he would (now) be loved (indicating that he is not faithful and is not loved).

*sī id facerēs, magnam habērem grātiam*, if you were (now) doing this, I should (now) be very grateful.

NOTE. In early Latin (rarely later), the present subjunctive (rarely the perfect) occurs in a contrary-to-fact sense:

*sī habeās quod dēs, alia verba praehibeās*, if you had anything to give, you would be using different language.

b. **Past Contrary-to-Fact Type**, indicating what would have been (but was not)<sup>1</sup> in the past, if something had then been true, which was not true (pluperfect subjunctive):

*sī fidēlis fuisset, amātus esset*, if he had (in the past) been faithful he would (in the past) have been loved (indicating that he was not faithful and was not loved).

*urbem capere potuissent*,<sup>2</sup> *sī exercitus maior fuisset*, they might have captured (= would have been able to capture) the city, if they had had a larger army.

<sup>1</sup> When the protasis, however, is introduced by *etsi, etiamsi*, even if, the apodosis is not contrary-to-fact: *etiāmsi pauper esset, probus esset*, even if he were poor he would still be honest.

<sup>2</sup> For *potuērunt* in sentences similarly translated, but with a very different meaning, see § 308.



NOTE 1. Sometimes the pluperfect refers to the situation that would now exist, if an act had occurred in the past:

*si mortuus esset, if he had died (= if he were now dead).*  
*si vēnisset, if he had come (= were now here).*

NOTE 2. Where the pluperfect might be expected, the imperfect is sometimes used either for greater vividness or to indicate present, or general, applicability of the thought:

*si illō sublātō dēpellī omne periculum iūdicārem, Catilinam sustulisse, if I thought that by getting rid of him all danger would be (lit. was being) averted, I should have got rid of Catiline.*

308. The indicative imperfect and perfect of *possum*, *dēbeō*, *oportet*, *decet*, *necesse est*, and *fuit* (*erat*) with participles in *-ūrus* or *-dus*, are often used in conclusions to past (less often present)<sup>1</sup> contrary-to-fact conditions. But the indicative states that the ability to act, obligation to act, etc., really existed in the past. The contrary-to-fact idea that is involved lies in the accompanying infinitive. In *dēbēbat ire*, for instance, *he ought to have gone*, lit. *was (at some past time) under obligation to go (after that past time)*, the infinitive refers to an act unperformed (*i.e.* contrary-to-fact) at the time of *dēbēbat* and often, by implication, still unperformed (contrary-to-fact) in the present. Similarly in *factūrus fuit*, *he was (at some time in the past) going to do (after that past time)*, *factūrus* refers to an act that was still unperformed (*i.e.* contrary-to-fact) at the time of *fuit*. Hence it is equivalent to *fēcisset*, *he would have done*:

*urbem capere potuērunt, si voluissent, they could have captured (in the sense of actually had the power to capture) the city (and would have captured it), if they had so desired (potuissent would have meant that they did not have the power<sup>2</sup>).*

<sup>1</sup> The imperfect is usual when the conclusion involves present time.

<sup>2</sup> It should be noted that such expressions as *capere potuissent* and *capere potuērunt*, while admitting of the same English translation (*they might have captured*), have a distinct and important difference of meaning.

quem, si ūlla in tē pietās esset, colere dēbēbās, *whom it was your duty to honor (and you would now be honoring), if there were any loyalty in you.*

relictūrī agrōs erant, nisi litterās mīsisset, *would have left (lit. were about to leave) the fields, if he had not sent a letter.*

si hōc tempore nōn diem obisset, paucis post annis moriendum fuit, *she was destined to die<sup>1</sup> (and would have died) a few years later, if she had not died at this time.*

309. Contrary-to-fact conclusions are implied also in sentences like the following:

in amplexūs filiae ruēbat, nisi lictōrēs obstissent, *he was in the act of rushing into his daughter's arms (and would have completed the act), if the lictors had not prevented.*

pōns iter paene hostibus dedit, nī ūnus vir fuisset, *the bridge almost afforded passage to the enemy (and would have done so), had it not been for one man.*

310. Sometimes the indicative is used in a conclusion to a subjunctive condition merely for greater vividness, or to emphasize the certainty with which the conclusion would follow, or would have followed:

si illābātur orbis, impavidum ferient ruinae, *if the vault of heaven should fall upon (him), the ruins will strike (him) undismayed.*

praeclārē vicerāmus, nisi Lepidus recēpisset Antōnium, *we had gloriously conquered, if Lepidus had not befriended Antony.*

311. Sometimes the imperfect subjunctive is merely a future and the pluperfect subjunctive merely a future perfect, from a past point of view:

erat ūnum iter, si revertī vellent,<sup>2</sup> *there was a single route, in case they should care to return.*

<sup>1</sup> Lit. it was to be died.

<sup>2</sup> From a present point of view this would be est ūnum, si volent.

*sī* armentum in spēluncam compulisset, vēstigia dominum eō dēductūra erant,<sup>1</sup> *if he should drive the herd into the cave, the tracks were sure to lead the owner thither.*

## INFORMAL CONDITIONS

**312.** Conditions, instead of being formally introduced by *sī*, *nisi*, etc., may be introduced by a relative pronoun or relative adverb:

## 1. Vivid Fact Type:

*quī probē vivit, amātur*, *he who lives uprightly is loved (i.e. if a man lives uprightly, he is loved).*

*cum rosam viderat, incipere vēr arbitrābātur*, *whenever he had seen (if at any time he had seen) a rose, he thought spring was beginning.*

*sēgnior fit ubi negligās*,<sup>2</sup> *he becomes more careless, when you aren't (i.e. if one isn't) watching.*

The principles of vivid-fact conditions (§ 307, 1) are followed in all such clauses, which therefore usually take the indicative (except in protases in which the subject is an indefinite second person), no matter how strong a characterizing, causal, or adversative idea may be present.

## 2. Would-Should Future Type:

*philosophiae quī pāreat omne tempus aetātis sine molestiā possit dēgere*, *if any one should (lit. he who should) obey philosophy, he would be able to spend his whole life in peace.*

## 3. Contrary-to-Fact Type:

*praeterita aetās quamvis longa cum efflūxisset, nūlla cōsōlātiō permulcēre posset stultam senectūtem*, *when (= if in any case) the past, however long, had gone by (were now gone), no consolation would be able to soothe a foolish old age.*

<sup>1</sup> From a present point of view this would be *sī . . . compulerit* (future perfect indicative), *vēstigia . . . dēductūra sunt*.

<sup>2</sup> Subjunctive of indefinite second person; see § 307, 1, c.

## As If Clauses

313. *As if* is expressed in Latin by *quasi*, *ac si*, *ut si*, *tamquam si*,<sup>1</sup> *velut si*,<sup>1</sup> (in poetry and late Latin also by *ceu*, *perinde ac*, *sicuti*, *quasi si*) with the subjunctive. The verb in such a clause usually follows the rule for the sequence of tenses instead of the principles of contrary-to-fact conditions, though the English translation often has a contrary-to-fact implication:

*testibus ūteris quasi rēs dubia sit*,<sup>2</sup> *you employ witnesses as if the matter were doubtful.*

*honōrēs petunt, quasi honestē vixerint*,<sup>2</sup> *they seek office just as if they had lived honorably.*

*crūdēlītātem, velut si adesset, horrēbant*, *they shuddered at his cruelty, as if he had been present.*

Although<sup>3</sup> Clauses

314. An *although* clause states or concedes something in spite of which the act of the main clause occurs. It takes

1. the indicative introduced by *quamquam*,<sup>4</sup> *etsi*, *tametsi* when the thing stated or conceded is vouched for as a fact:

*quamquam premuntur, dominātiōnem exspectant*, *though they are (it is true) hard pressed, they look forward to gaining the supremacy.*

*etsi ab hoste ea dicēbantur, tamen nōn neglegenda existimābant*, *though it was by the enemy that this was said, still they thought it should not be disregarded.*

When *etsi* means *even if*, the mood and tense of the clause conform to the usual rules for *si* clauses (§ 307).

*Ut . . . sic* (lit. *as . . . so*) often virtually means *although . . . still*.

<sup>1</sup> The *si* is often omitted after *tamquam* and (in Livy and later writers) after *velut*.

<sup>2</sup> In *as if* clauses, the present is used of something contemporaneous with, the perfect, of something prior to, the time of the main verb.

<sup>3</sup> Called also adversative or concessive clauses.

<sup>4</sup> *Quamquam* often means *and yet*.

2. the subjunctive introduced by *quamvis*,<sup>1</sup> *licet*,<sup>2</sup> or *ut* when the writer, or speaker, concedes something hypothetically (without vouching for the truth of it):

*agricola, quamvis sit senex, serit, a farmer, even though he be an old man*<sup>3</sup> (i.e. even assuming him to be, in the hypothetical case), *continues to plant.*

*quamvis cōmis fuerit, although (even granting that) he has been amiable.*

*ut vērum sit, tamen, etc., granting that it be true, still, etc.*

NOTE. For adversative clauses introduced by *quī* and *cum*, see §§ 294, c, and 295, II.

### Clauses of Proviso

315. *Dum, dummodo, modo, provided that*, take the volitive subjunctive of something willed<sup>4</sup> as a necessary condition of what is indicated by the main verb:

*oderint, dum metuant, let them hate, provided that they fear.*

*dummodo inter mē atque tē mūrus urbis intersit, provided only that the wall of the city shall be between us.*

*modo nē maneat, provided only he shall not remain* (originally = *only let him not remain*).

*nīl obstat tibi, dum nē sit ditior alter, nothing is any obstacle to you, provided the other fellow shall not be richer, i.e. you are willing to make any effort provided only it shall make you as rich as the other fellow.*

<sup>1</sup> *Quamquam* and *quamvis* are often used interchangeably from the Augustan period on.

<sup>2</sup> *Licet*, originally a verb, came to be used as a conjunction. But the Romans long retained consciousness of its original force as the present tense of a verb and for this reason ordinarily used only the present and perfect tenses of the subjunctive after it, as after any other tense not referring to the past (see § 270).

<sup>3</sup> The subjunctive with *quamvis* is of volitive origin, *quamvis sit senex* lit. meaning *let him be as old as you wish*.

<sup>4</sup> Hence *nē* is the regular negative; see § 278.

## INDIRECT DISCOURSE

**316. Direct discourse** (*ōrātiō rēcta*) consists of one's words (or thoughts) as originally used.

**Indirect discourse** (*ōrātiō oblīqua*) is the reporting of one's own, or another's, words (or thoughts) with such changes in forms and syntax as are necessitated by their dependence upon an introductory verb of *saying, thinking, knowing, perceiving* (expressed or implied).

Direct discourse: I am now complying with your wishes (said Ariovistus).

Indirect discourse: (Ariovistus said) that he was then complying with his (the other's) wishes.<sup>1</sup>

1. Direct discourse in Latin is regularly introduced by *inquam*<sup>2</sup> (inserted after one or more words), sometimes by *aiō*, occasionally (especially in poetry) by other verbs:

*statim, inquit, redibo, I shall return at once, said he.*

**317. Verb-Constructions in Indirect Discourse:**

When an independent declarative sentence of direct discourse is transferred to indirect discourse

1. the verb becomes an infinitive,
2. the subject becomes an accusative:

*Caesar respondit sē reditūrum esse,*<sup>3</sup> *Caesar replied that he would return:*

Direct	{	<i>redibō,</i> <sup>3</sup> <i>I shall return</i> or <i>redeam,</i> <sup>3</sup> <i>I should (hereafter) return.</i>
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<sup>1</sup> Notice that transfer from direct to indirect discourse involves appropriate changes of person, adverbs, pronouns, etc., as well as of moods and tenses.

<sup>2</sup> *Inquam* never introduces indirect discourse. *Cf. quoth he.*

<sup>3</sup> Whether the infinitive or (in subordinate clauses) the subjunctive of the indirect discourse represents an indicative or a subjunctive of the direct discourse can be determined only by the context.

318. A subordinate clause,<sup>1</sup> a question,<sup>1</sup> or a command<sup>2</sup> (entreaty, etc.) of the direct takes the subjunctive in the indirect:

*sī vēnisset*<sup>1</sup> *sē amicum vīsūrum esse*<sup>1</sup> *arbitrābātur*, *he thought that if he should come, he would see his friend.*

Direct { *sī vēnerō, amicum vidēbō*,<sup>1</sup> *if I come (lit. shall have come), I shall see my friend.*  
or  
*sī vēnerim, amicum videam*,<sup>1</sup> *if I should come I should see my friend.*

*interrogāvit quid fieret*,<sup>1</sup> *he asked what was being done, or what should be done.*

Direct { *quid fit*, *what is being done?*  
or  
*quid fiat*,<sup>3</sup> *what shall be done?*

*dixisti finem loquendī faceret*, *you said he was to make an end of speaking.*

Direct { *finem fac*, *make an end*  
or  
*finem faciat*, *let him make an end.*

*Nōlī* with the infinitive (like other forms of prohibitions) usually becomes, in indirect discourse, *nē* with the subjunctive:

*eī dīc nē abeat*, *tell him not to go away.*

Direct: *nōlī abire*, *do not go away.*

319. In introducing indirect discourse, a verb like *persuādeō*, *persuade*, or *dēcernō*, *decree*, *decide*, is followed by (a) the infinitive, if it merely involves saying or thinking

<sup>1</sup> See footnote 3, page 226.

<sup>2</sup> Either imperative or subjunctive in the direct.

<sup>3</sup> Subjunctive question of deliberation; § 279, 4.

that something is so, or (b) the volitive subjunctive, if it implies the will is used in bringing something about:

*mihi persuāsit sē esse amicum*, *persuaded me that he was a friend.*  
*mihi persuāsit ut essem amicus*, *persuaded me to be a friend,*  
*lit. that I should be a friend.*

320. The indirect discourse often follows some idea of saying or thinking that is but vaguely suggested by the context:

*omnēs Caesarī ad pedēs sē prōiēcērunt: sē id contendere*, *all threw themselves at Caesar's feet: (saying) that they were striving for this.*

321. Any subordinate clause may take the subjunctive if the writer wishes to imply that the clause contains the thought of some one else:

*nisi restituissent statuās, minātur*,<sup>1</sup> *he threatened them, unless (as he said) they restored (should restore) the statues.*  
*dēmōnstrābantur mihi quae Sōcratēs disseruisset*, *my attention was called to those sentiments which (as they told me) Socrates had expressed.*

322. In indirect discourse a writer sometimes uses the indicative in a subordinate clause to indicate that the clause is a statement of his own and not part of the indirect discourse:

*Caesarī renūntiātur Helvētiīs esse in animō iter in Santonum finēs facere, qui nōn longē ā Tolōsātium finibus absunt*, *word is brought to Caesar that the Helvetians intend to march into the territory of the Santones, which (I assert) is not far from that of the Tolosates.*

323. Rhetorical questions, and relative clauses in which the relative is equivalent to *and he*, *and this*, etc., are in

<sup>1</sup> *Minātur* is here the historical present.



effect independent declarative sentences and for this reason frequently take the infinitive instead of the subjunctive:

num obliviscī posse, *could he (he asked) forget?* (Direct form: num obliviscī possum, *can I forget? = surely I cannot forget.*)

cēnsent quemque nostrum mundi esse partem ex quō (= et ex eō) illud nātūrā cōsequī, *they think that each of us is part of the universe from which (= and from this) this naturally follows.*

324. A clause introduced by **nam**, **namque**, **enim**, etc. = *for* (giving a reason or an explanation) is an independent statement and takes the infinitive in indirect discourse, while one introduced by **quod**, **quia**, **quoniam**, = *since* (giving the cause), is subordinate and takes the subjunctive in indirect discourse:

(dicunt eum) exclāmāvisse ut bonō essent animō; vidēre enim sē hominum vēstigia, *(they say that he) shouted that they were to be of good cheer, for he saw the tracks of men* (Cic. de Republica I, 17, 29).

ōrantēs ut urbibus saltem — iam enim agrōs dēplōrātōs esse — opem senātus ferret, *praying that the senate would at least bring aid to the cities — for the fields (they said) were already given up as lost.* (Livy, 41, 6).

dīcunt tē mihi grātulātum esse quod audīvissēs mē meam pristinam dignitātem obtinēre, *they say that you congratulated me because you had heard that I was maintaining my old-time dignity.*

325. Tenses of the subjunctive in subordinate clauses of indirect discourse regularly conform to the law of sequence of tenses (§ 270), as illustrated in the table on the following page:

	AFTER ANY PAST TENSE <sup>1</sup>	AFTER ANY TENSE NOT PAST
present indicative: <i>sī est, if he is</i> future indicative: <i>sī erit, if he shall be</i> present subjunctive: <i>sī sit, if he should</i> <i>(hereafter) be.</i>	imperfect subjunctive: <i>dixī sī esset,<sup>2</sup> I said</i> <i>if he was, or should</i> <i>(thereafter) be.</i>	present subjunctive: <i>dicō sī sit,<sup>2</sup> I say if</i> <i>he is, shall be, or</i> <i>should (hereafter)</i> <i>be.</i>
all other tenses (in- dicative and subjunctive): <sup>3</sup> <i>e.g.</i> <i>sī erat, if he was.</i> <i>sī fuit, if he has</i> <i>been.</i> <i>sī fuerit, if he shall</i> <i>have been, or</i> <i>(subjunctive) if</i> <i>he should (here-</i> <i>after) be (have</i> <i>been).</i> <i>sī fuerat,<sup>3</sup> if he</i> <i>had been.</i>	pluperfect subjunctive: <i>dixī sī fuisset,<sup>2</sup> I</i> <i>said if he had (pre-</i> <i>viously) been, or</i> <i>should (at some sub-</i> <i>sequent time) (pre-</i> <i>viously) have been.</i>	perfect subjunctive: <i>dicō, sī fuerit, I say,</i> <i>if he was, has been,</i> <i>shall have been, or</i> <i>should (previously)</i> <i>have been.</i>

<sup>1</sup> The past tense may of course be a perfect infinitive or perfect subjunctive that itself depends upon a present tense: *dicit fuisse qui crēderent*, says there were people who believed.

<sup>2</sup> In a sentence of the type *dixī, sī*, etc., the subordinate subjunctive *sī* clause would depend upon some infinitive of indirect discourse (§ 317, 1) which is to follow the *dixī*. The verb of the subordinate *sī* clause (in accordance with the rule for sequence, § 270), would therefore commonly be pluperfect, if it refers to time prior to the time of the infinitive; otherwise, imperfect. In a sentence of the type *dicō, sī*, etc., if the *dicō* is followed by the perfect tense of the infinitive dealing with the past, the subjunctive *sī*-clause depending upon such an infinitive usually takes the pluperfect or imperfect according to whether it does, or does not, refer to time prior to that of the infinitive. If the present or future infinitive is used with the *dicō*, it will not deal with past time, in which case the subordinate subjunctive clause usually takes the perfect, if it refers to time prior to that of the infinitive; otherwise the present. See illustrative examples in § 270.

<sup>3</sup> The pluperfect indicative in subordinate clauses of direct discourse is apparently transferred into indirect only after past tenses.

326. The imperfect and pluperfect subjunctive in the protasis of a contrary-to-fact condition remain unchanged in indirect discourse, whether they depend upon a past tense or not:

Direct: *sī esset*, if he (now) were, etc.

Indirect: *dicō (dixī) sī esset*, I say (said), if he were, etc.

Direct: *sī fuisset*, if he had been, etc.

Indirect: *dicō (dixī), sī fuisset*, I say (said) if he had been, etc.

327. In indirect discourse, regardless of the tense of the main verb, the apodosis of any conditional sentence of the contrary-to-fact type (whether imperfect or pluperfect in the direct) takes the form *-ūrum fuisse*:<sup>1</sup>

*dicīt (dixit) sē urbem captūrum fuisse, sī vellet (voluisset),*  
says (said) he would be capturing (would have captured) the  
city, if he wished (had wished):

Direct: *caperem (cēpisset), sī vellem (voluisset),* I  
should be capturing (should have captured), if I wished (had  
wished).

328. Sometimes the circumlocution *futūrum fuisse ut* with the imperfect subjunctive of the verb is used — necessarily so, if the verb lacks the participle in *-ūrus*, or if a passive is required:

*nisi nūntiī essent allātī, existimābant futūrum fuisse ut oppi-*  
*dum āmitterētur,* they thought that the town would have been  
lost (lit. it had been about to be that the town would be lost),  
if, etc.

329. To avoid violating the law of the sequence of tenses, the verb of an indirect question (as also of a result clause,

<sup>1</sup> Notice that such an apodosis is formed as though *-ūrus fui* were the regular form (instead of one of the two possible forms) (see § 308) of a contrary-to-fact apodosis in direct discourse. *Factūrus fuit* (= *fēcisset*), he would have done, would become in indirect discourse (*dicīt, dixit*) *eum factūrum fuisse* in accordance with the regular rule for any main verb of direct discourse (§ 317).

involving a past contrary-to-fact apodosis) often takes the form *-ūrus fuerim* (*fuerīs*, etc.), when the verb upon which it depends does not refer to the past (cf. page 182, NOTE 1):

*nesciō quid factūrus fuerit, nisi adfuissem, I do not know what he would have done, if I had not been present.*

### Subjunctive by Attraction

**330.** Sometimes a subjunctive in a subordinate clause seems due merely to the fact that it depends

1. upon another subjunctive:

*cum ita balbus esset, ut eius ipsius artis cui studēret, prīmam litteram non posset dicere, though he was so tongue-tied that he could not utter the first letter of the very art that he was studying.*

2. upon an infinitive:<sup>1</sup>

*pigrī est ingenī contentum esse iīs quae sint ab aliīs inventa, it is (the mark) of a dull nature to be content with what has been discovered by others.*

### Participles

**331.** The participle

1. as an adjective, modifies a noun or pronoun (expressed or understood).
2. as a verb, governs cases, takes adverbial modifiers, and has voice and tense.

**332.** The tenses of a participle represent the act merely as contemporaneous with, prior to, or subsequent to, that of the verb in its clause:

<sup>1</sup> But usually the subjunctive in clauses depending on infinitives can be otherwise accounted for. The fact that in indirect discourse subjunctive subordinate clauses regularly depend upon infinitives may have given rise to the feeling that any subordinate clauses depending upon an infinitive may take the subjunctive.

1. the present, as contemporaneous with it:

**pugnāns moritur, mortuus est, moriētur, he dies, died, will die, fighting.**

The present sometimes indicates

- a. action beginning before that of the verb and still continuing:

**haec sēcum diū volvēns dixit, etc., after pondering this for a long time, he said, etc.** Cf. the similar use of present and imperfect indicative (§ 258).

- b. purpose, or action subsequent to that of the verb.

**missi sunt pācem ōrantēs, they were sent to beg (lit. begging) for peace.**

- c. merely attempted (conative) action:

**Flāminiō restitit agrum dividendū, resisted Flaminīus when he was trying to divide, etc.**

2. the perfect, as prior to it:

**urbe captā discēdunt, discēdent, discessērunt, after taking the city they withdraw, will withdraw, withdrew (lit. the city having been taken, etc.).**

**locūtus abeō, abībō, abiī, after first having my say, I depart, I shall depart, I departed.**

- a. **Ratus, arbitrātus, veritus, ūsus, secūtus, solitus, ausus, cōnātus, gāvisus, cōnfisus, diffisus** (and some other perfect participles) often indicate action partly prior to, and partly contemporaneous with, that of the main verb:

**Metellum esse ratī portās clausēre, having thought (and still thinking) it was Metellus, they closed the gates.**

- b. Prior action often results in a contemporaneous state:

**ducēs comprehēnsōs tenētis, you hold the leaders under arrest (previously arrested).**

**cōpias coāctās habēbat, had forces collected.**

- c. Note the idiom **aliquem missum facere, to dismiss some one** (lit. make some one sent).

3. the future,<sup>1</sup> as subsequent to it:

**itūrus vidētur, he seems sure to (lit. about to) go.**

For the future passive participle (gerundive), see below (§ 337)

<sup>1</sup> The future active participle is rare in the best prose, except with forms of *esse* (expressed or understood). In poetry and late prose it often denotes purpose, destiny, etc.: **visūri vērērunt, they came to see, lit. about to see.**

333. A participle often expresses ideas represented in English by

1. expressions of time, cause, condition, opposition, means, manner, etc.:

*urbe captā, when, after, since, if, or although the city has (or had) been captured, by capturing the city, etc.*

<i>sōl oriēns diem cōnficit, the sun</i>	$\left\{ \begin{array}{l} \text{rising} \\ \text{when it rises} \\ \text{since it rises} \\ \text{if it rises} \\ \text{by rising} \end{array} \right\}$	<i>makes the day.</i>
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2. a verbal noun:

*ēreptae virginis ira, anger at the rescue of the maiden, lit. of the maiden rescued.*

*ante urbem conditam, before the founding of the city, lit. before the city founded.*

*Caesar occisus, the murder of Caesar, lit. Caesar murdered.*

3. a finite verb:

*ducem captum occidērunt, they (first) captured and (then) killed the leader, lit. killed the leader captured.*

334. A few passive participles have a perfect active meaning:

*cēnātus, having dined.*

*prānsus, having lunched.*

*pōtus, having drunk.*

*iūrātus, having sworn, under oath.*

335. Similarly the perfect participles of deponent verbs have perfect active meanings. Otherwise the place of the perfect active participle is taken by (a) the ablative absolute construction, or (b) a subordinate clause:

<i>urbe captā</i>	$\left\{ \begin{array}{l} \text{discessit, having captured the city, he} \\ \text{withdrew.} \end{array} \right\}$
<i>cum urbem cēpisset</i>	

336. With *audiō*, *videō*, etc. the present participle differs from the infinitive in centering attention on the person while performing the act, rather than on the act itself:

*tē canentem audiō*, *I hear you singing (i.e. as you sing).*

*tē canere audiō*, *I hear that you are singing, or hear you sing.*

337. The future passive participle (gerundive) is used:

1. with forms of *sum* to express *obligation*, *propriety*, *necessity*, etc.:

*Carthāgō dēlenda est*, *Carthage ought to (is to, must) be destroyed.*

*Carthāgō dēlenda erit*, *will have to be destroyed.*

*Carthāgō dēlenda erat (fuit)*  $\left\{ \begin{array}{l} \text{was to be} \\ \text{ought to have been} \\ \text{had to be} \end{array} \right\}$  *destroyed.*

Intransitive verbs are similarly used (impersonally):

*moriendum est*, *one must die*, lit. *it is to (must) be died.*

*resistendum senectūti est*, *old age ought to (must) be resisted*,  
lit. *it ought to be resisted to old age.*

NOTE. Less often the gerundive is used as an attributive adjective:  
*iniūria nōn ferenda*, *an intolerable wrong*; *vir cōservandus*, *a man worth saving.*

2. in agreement with the object of *cūrō*, *locō*, *dō*, *relinquō*, etc. to express *purpose*:

*pontem faciendum locāvit (cūrāvit)*, *contracted for (attended to) the building of a bridge*, lit. *let out (attended to) a bridge to be built.*

*eōs primae legiōnī cūstōdiendōs reliquit*, *left them to be guarded by the first legion.*

3. in agreement with a noun as a substitute for the gerund with an object (see § 339).

*urbe capiendā*<sup>1</sup> (= *urbem capiendō*), *by capturing the city*,  
lit. *by the city to be captured.*

<sup>1</sup> In this use no idea of obligation, necessity, or futurity is involved.

## The Gerund

**338.** The gerund partakes of the nature partly of a noun, partly of a verb.

1. As a noun, it may be used:

as genitive (usually objective or appositional) with adjectives and nouns, especially with *causā* (*grātiā*):

*cupidus scribendī*, *desirous of writing*.

*mōs obsidendī viās*, *the custom of blockading the streets*.

*videndī causā*, *for the purpose of seeing*.

as dative of purpose: *scribendō*, *for writing*,

as ablative of means: *scribendō*, *by writing*,

as object of a preposition: *ad scribendum*, *to or for writing*.

with a prepositional compound: *scribendō interfui*, *was present at the writing*.

2. As a verb, it may take an object, adverbial modifiers, etc.:

*epistulam scribendō*, *by writing a letter*.

*ad beatē vivendum*, *for living happily*.

*epistulam scribendī*, *of writing a letter*.

**339.** But an object is not used with the dative of a gerund or with a gerund which itself is the object of a preposition. Instead of such a construction, the word that would be the object of the gerund is changed to the case in which the gerund would stand if used, and the gerundive (an adjective) is used in agreement with it:

*epistulae scribendae* (not *epistulam scribendō*), *for writing a letter*, lit. *for a letter to be written*.

*ad epistulam scribendam* (not *ad epistulam scribendum*), *for writing a letter*, lit. *for a letter to be written*.

*dē epistolā scribendā* (not *dē epistulam scribendō*), *about writing a letter*, lit. *about a letter to be written*.



The gerundive construction is permissible even where the gerund might be used, except when it would involve the substantive use of neuter adjectives in oblique cases (§ 215, 2):

*epistulis scribendis* (= *epistulas scribendō*), *by writing letters*,  
lit. *by letters to be written*.

*epistularum scribendarum* (= *epistulas scribendi*), *of writing letters*.

It occurs even with *utor*, *fruor*, *fungor*, *potior*, which were originally transitive verbs (sometimes, in early Latin, found with the accusative):

*ad fruendas voluptates*, *for enjoying pleasures*.

*navibus utendis* (= *navibus utendō*), *by using ships*.

340. When used with the genitives of the personal or reflexive pronouns, (*mei*, *nostrī*, *tui*, *vestri*, *sui*), the gerundive regardless of the number or gender involved in the *mei*, *nostrī*, etc., always ends in *-i*:

*sui purgandi causā*, *for the sake of clearing himself, herself, itself, or themselves* (never *purgandae* or *purgandorum*, or *purgandarum*).

### The Supine

341. The supine (like the gerund) is partly a verbal noun, partly a verb.

1. As a noun, it has two cases:

*a.* an accusative (originally an accusative of limit of motion) in *-um*, used with verbs involving motion to express purpose:

*pācem petītum vēnērunt*, *they came to seek peace*.

*dormītum ire*, *to go to sleep*.

*filiam nūptum dare*, *to give a daughter in marriage*, lit. *to give a daughter to marry*.

b. an ablative of specification in *-ū*:<sup>1</sup>

*id mirābile (iucundum) est visū, it is wonderful (pleasing) to see, lit. in respect to the seeing.*

*mirābile dictū, wonderful to tell (in the telling).*

2. As a verb,

a. either form may take an adverbial modifier or an object clause:

*ita dictū opus est, there is need of speaking thus.*

*vidētis nefās esse dictū miseram fuisse tālem senectūtem, you see it is wrong to say that such an old age was wretched.*

b. the form in *-um* may take a noun as object:

*pācem petītum vēnērunt, they came to seek peace.*

### Uses of Uninflected Parts of Speech

342. For Prepositions and their uses, see §§ 206-210.

### CONJUNCTIONS

343. Conjunctions may be divided into two classes: (a) coördinating conjunctions, connecting words, phrases, or clauses of similar constructions; (b) subordinating conjunctions, connecting subordinate clauses with the clauses upon which they depend.

#### Coördinating Conjunctions

344. Coördinating conjunctions may be classified as follows:

Copulative, Disjunctive, Adversative, Inferential, Reason-giving.

<sup>1</sup> Chiefly used with *facilis*, *difficilis*, *incrēdibilis*, *iucundus*, *mirābilis*, *optimus*; *fās* (*nefās*, *opus*) *est*.

## 345. Copulative conjunctions indicate addition, union, etc.

et, -que, atque (ac), *and*; neque (nec), nēve (neu), *and not, neither, nor*. Of these

1. -que,<sup>1</sup> as compared with et and atque, implies closer union, often unity:

senātus populusque Rōmānus, *the senate and people of Rome*.

2. atque (ac)<sup>2</sup> often emphasizes the thing added, = *and indeed*:

intrā moenia atque in sinū urbis, *within the walls and indeed in the heart of the city*.

NOTE. Et sometimes means *even, also*. Atque (ac), with words meaning *other, otherwise, different*, (alius, aliter, secus, dissimilis, contrā, etc.) means *than*; with words meaning *the same, such, similar, equally* (idem, talis, similis, totidem, aequē, item, pār, pariter, etc.), it means *as*:

nōn dixi secus ac sentiēbam, *I did not speak otherwise than I felt*.  
ego idem sentiō ac tū, *I feel the same as you*.

3. Neque, nec,<sup>3</sup> is regularly used for et nōn; nēve (neu), for et nē (see § 278):

nōn vidērunt nec sciunt, *they did not see nor do they know*.

tē hortor ut maneās nēve timeās, *I urge you to remain and fear not*.

*And not, and no one, and never, etc.*, are regularly expressed by neque (nec), neque (nec) quisquam, neque (nec) umquam, etc. (not by et nōn, et nēmō, et numquam, etc.) or, in volitive and optative expressions by nēve (neu), nēve (neu) quisquam, nēve (neu) umquam, etc. But et nōn is used for *and not* when nōn negatives a single word in an affirmative sentence:

iniquus et nōn ferendus est, *he is unjust and not endurable, i.e. and unendurable*.

<sup>1</sup> The conjunction -que is an enclitic appended to the word (or to the first word of the phrase or clause) that it introduces. But if that word is a monosyllabic preposition, it is usually appended to the next word; ad eamque (not adque eam).

<sup>2</sup> Ac is used only before consonants, atque before both vowels and consonants. Occasional exceptions are found in poetry.

<sup>3</sup> Neque and nec are used indifferently before vowels and consonants.

4. In a series the conjunction for *and* is used before each added term:

*uxor et domus et liberī;*

or omitted altogether:

*uxor, domus, liberī;*

or

used only with the last term, which then takes *-que*, seldom any other connective in the best prose:

*uxor, domus liberique.*

**346. Disjunctive conjunctions** connect alternatives: *aut*, *vel*, *-ve*, *an*, *or*; *sive*, *or if*, *or*.

1. *Aut* often excludes one or the other alternative:

*vī aut clam agendum est, it must be done by force or on the sly.*

2. *Vel*<sup>1</sup> and *-ve* (enclitic) imply indifference as to choice of word or expression:

*tālem coniūnctiōnem tēctōrum oppidum vel urbem appellā-  
vērunt, such a group of houses they called a town or a city  
(indifferently).*

3. *An* adds the second part of a double question (§ 142):

*utrum haec vērā an falsa sunt, are these things true or (are they)  
false?*

4. *Sive* (*seu*) involves a condition (originally = *or if*):

*urbem mātī seu novercae relinquit, he leaves the city to his  
mother or stepmother (if that is what she was).*

**347. Adversative conjunctions** indicate opposition: *sed*, *vērū*,<sup>2</sup> *cēterū*,<sup>2</sup> *at*, *atquē*, etc., *but*, *yet*.

<sup>1</sup> Originally an imperative of *volō* = *choose, take your choice*.

<sup>2</sup> *Vērū*, *but*, lit. *as to the truth* (in contrast with something preceding). *Cēterū* = *but*, lit. *as to the rest* (chiefly in late prose).

1. *At* (sometimes *ast*, archaic and poetical) often introduces an objection to something said, *but* (*some one may reply*).
2. *Atquī*, *but yet*.
3. *Tamen*, *nevertheless*.
4. *Autem* (post-positive),<sup>1</sup> *but on the other hand, however* (sometimes = *moreover*).
5. *Quamquam*, *tametsī*, *and yet*.<sup>2</sup>
6. *Vērō* (postpositive), (*but*) *in fact, however*.

348. Inferential conjunctions mean *and so, therefore, accordingly*: *itaque*, *igitur* (postpositive),<sup>3</sup> *proinde*, *ergō*, *quārē* (lit. *on account of which thing*), etc.

349. Reason-giving conjunctions introduce a reason for or explanation of, something just said: *nam*, *namque*, *enim*<sup>4</sup> (postpositive),<sup>3</sup> *etenim*, *for*. These coördinating conjunctions must be carefully distinguished from the subordinating causal conjunctions, *quod*, *quia*, *quoniam*, *since, because*. The latter introduce subordinate clauses and take the subjunctive in indirect discourse. The former introduce main (independent) clauses and take the infinitive in indirect discourse.

350. A copulative conjunction is frequently<sup>5</sup> omitted; an adversative conjunction, occasionally; other conjunctions, rarely. Such an omission is called *asyndeton*.

*iūra, lēgēs, agrōs, libertātem nōbīs reliquērunt, they have left us our rights, our laws, our fields, our liberty.*

<sup>1</sup> Postpositive = placed after one or more words. See § 357, 6.

<sup>2</sup> *Quamquam*, *etsī*, *tametsī* are usually subordinating conjunctions, meaning *although*.

<sup>3</sup> See § 357, 6.

<sup>4</sup> *Enim* in early Latin regularly (and often later) means *indeed*, a force retained in *sed enim, but indeed, nec enim, nor indeed* (sometimes = *for not*).

<sup>5</sup> Regularly in naming consuls, if the *praenōmen* is given; *M. Messālā, M. Pisōne cōsulibus*; but *Messālā et Pisōne cōsulibus*.

351. Subordinating conjunctions introduce subordinate clauses and are treated in connection with their respective clauses.

352. The correlative use of conjunctions is common.

1. Copulative:

et . . . et (sometimes, chiefly in poetry and late prose, -que . . . -que, -que . . . ac or et, et . . . -que or atque, both . . . and.

modo . . . modo, now . . . now.

cum (tum) . . . tum, both . . . and, while on the one hand . . . at the same time.

neque (nec) . . . neque (nec), neither . . . nor.

neque . . . et, on the one hand not . . . and on the other.

et . . . neque, both . . . and not.

2. Disjunctive:

aut . . . aut, either . . . or.

vel . . . vel, either . . . or (if you choose).

sive (seu) . . . sive (seu), whether (if) . . . or (with conditional force <sup>1</sup>): sive deae seu sint volucrēs, whether (= if) they be goddesses or whether (= if) they be birds.

3. Adversative:

nōn solum (nōn modo, nōn tantum) . . . sed etiam (vērum etiam, sed . . . quoque), not only . . . but also.

nōn modo (nōn) . . . sed nē . . . quidem, not only not . . . but not even.

NOTE. Nōn modo is regularly used for nōn modo nōn when nē . . . quidem follows in the same clause:

nōn modo facere, sed nē cōgitāre quidem audēbit, he will not only not dare to do, but not even to think.

For postpositive conjunctions, see § 357, 6.

<sup>1</sup> Utrum . . . an means whether . . . or, with interrogative force; nesciō utrum vērum an falsum sit, I know not whether it is true or false.

## INTERJECTIONS

353. The following are the more common interjections:

ō!	} o! oh! ah!	heu	} ah me! alas!
vah!		eheu	
ēn	} lo! behold!	vae	} see here! hello there!
ecce		prō, o! ah! alas!	
ehem, what! well!	} o joy!	heus	} see here! hello there!
papae, wonderful!		eho	
iō		ēia, ah! indeed! come! pshaw!	} euge, well done! bravo!
ēvae			
ēvoe			
euhoe			

## ORDER OF WORDS AND CLAUSES

354. The different parts of a Latin sentence normally tend to arrange themselves as follows:

1. Subject
2. Modifiers of the subject
3. Modifiers of the predicate, in the following order: (a) cases indicating time, place, cause, means, etc.; (b) object, indirect and direct; (c) adverb.
4. Verb

355. This normal order is often interfered with by the desire for euphony or pleasing rhythm, or for emphasis.

1. From considerations of euphony or pleasing rhythm the Romans usually avoided, for instance,

a. two or more finite verbs (one belonging to the main clause, the other to the subordinate clause) standing side by side. A favorite method of avoiding such juxtaposition is to place the main verb immediately before the word that introduces the subordinate clause.

b. the cadence (in prose) of a dactylic hexameter or pentameter, *i.e.* - ~ ~ - ~, or - ~ ~ ~.

c. a succession of words in which one begins with a syllable identical in sound with the syllable immediately preceding. For instance, *dē exsiliō* and *ab exsiliō* are regularly used where the sense would make *ex exsiliō* more natural.

2. Emphasis is obtained by a position of words that is abnormal or in any way striking, *e.g.* by

a. juxtaposition of kindred or contrasted words (especially pronouns):

*ego dē meīs ad tē ratiōnibus scripsī antea diligenter, I have written to you about my affairs before and carefully too.*

b. hyperbaton, an abnormal order of words:

*per omnis tē deōs orō, by all the gods I beg you; cf. dē meīs ad tē ratiōnibus* under a.

c. anaphora, repetition of a word or a phrase in corresponding parts of the sentence:

*Scipio Carthāginem delēvit, Scipio Numantiam sustulit, Scipio* etc.

d. chiasmus, reversed order of corresponding words:

*satis eloquentiae, sapientiae parum, enough of eloquence, of wisdom too little.*

e. synchysis, interlocking of the words of different phrases:

*superiectō pavidae aequore dammae natārun, the timid deer swam in the overwhelming sea.*

356. The specially emphatic positions in a Latin sentence are the beginning (except for the subject) and the end (except for the verb); also, in poetry, the beginning of a verse.

*magna dīs immortalibus habenda est grātia, great indeed is the gratitude that we ought to feel, etc.*

*cupio mē esse clementem, my desire is to be merciful.*



In a short sentence, however, the verb may incidentally be placed first, without intentional emphasis, in order to give the subject the emphatic position at the end. On the other hand the subject may be placed last in order to give the verb the emphatic position at the beginning. In such cases one can determine only from the context which of the two is intended to be specially emphasized. *Fugātus est Caesar* may mean (a) *Caesar was routed*, or (b) *Caesar was routed*, or (c) *Caesar was routed*.

357. As regards the position of different parts of speech, cases, clauses, etc., great freedom is allowed, but the following general tendencies may be noted:

- |   |   |
|---|---|
| 1. Normally preceding the words they modify                       | demonstrative adjectives (except <i>ille</i> in the sense of <i>the famous</i> )<br>adjectives of quantity ( <i>multus</i> , <i>tōtus</i> , etc.)<br>cardinal numerals<br>adverbs and adverbial phrases.  |
| 2. Normally preceding the subordinate clause to which they belong | an emphatic word or phrase, especially when it refers to something in the preceding sentence: <i>id ubi audivit</i> , <i>when he heard that</i> ; <i>servi mei sī mē istō pactō metuerent</i> , <i>if even my slaves</i> , etc.<br>the subject or object of the subordinate clause when it is also the subject or object of the main clause: <i>hostēs, ubi nostrōs equitēs cōspexērunt, nostrōs perturbāvērunt</i> , <i>when the enemy saw our cavalry, they</i> , etc. Cf. <i>Mānliō, cum dictātor fuisset, Pompōnius diem dixit</i> , <i>though Manlius had been dictator, Pomponius brought proceedings against him</i> . |

- |   |   |
|---|---|
| 3. Normally first in their clause   | { relative pronouns and relative adverbs ( <i>quī, ubi, unde</i> , etc.).<br>interrogative words.   |
| 4. Normally preceding the main clause                                     | { temporal clauses.<br>adversative clauses.<br>conditional clauses.   |
| 5. Normally following their nouns   | { genitives. <sup>1</sup><br>appositives.<br>possessive pronouns. <sup>2</sup><br><i>ille</i> in sense of <i>the famous</i> .<br>ordinal numerals, <i>prīmus, secundus</i> , etc.<br><i>Rōmānus, Latīnus</i> . <sup>3</sup> |
| 6. Normally following one or more words (hence called postpositive words) | { vocatives<br><i>enim</i> .<br><i>autem</i> .<br><i>dēmum</i> . <sup>4</sup><br><i>vēro</i> .<br><i>quidem</i> .<br><i>quoque</i> .<br><i>igitur</i> . <sup>5</sup>  |
| 7. Following one or more words of a quotation given verbatim              | { <i>inquam</i> .<br>sometimes <i>āiō</i> .   |
| 8. Normally following the verb of the main clause                         | { result clauses.<br>indirect questions.  |

<sup>1</sup> Exceptions are common. Genitives regularly precede *causā* and *grātiā* (= *for the sake of*) and also in *senātūs cōsultum* and *plēbis scītum*.

<sup>2</sup> When emphatic, possessive pronouns precede; *nostra patria*, *our own country*.

<sup>3</sup> Adjectives in general may either precede or follow, but the order of words in a phrase frequently becomes fixed, e.g. *populus Rōmānus, lingua Latīna*. Cf. English phrases like *ham and eggs, bread and milk* (never *eggs and ham, milk and bread*), *might and main* (never *main and might*).

<sup>4</sup> *Dēmum* is chiefly used after pronouns and adverbs of time.

<sup>5</sup> *Igitur* cannot immediately follow *et, atque* or *neque*, as these words do not begin clauses (but merely connect them). *And therefore* is ordinarily expressed by *itaque, quam ob rem, quārē*, or the like. In Sallust and post-Augustan authors, *igitur* often begins a sentence.

9. Frequently standing between an adjective (or participle) and the word it modifies

a case depending upon one of the two words:  
*subiectōs montibus campōs.*  
*urbēs huic imperiō infestissimās*  
*omnēs Graeciae civitatēs.*  
 a preposition when the word modified is its object: *magnō cum periculō.*

10. The prepositions *versus* and *tenus* regularly, other dissyllabic prepositions<sup>1</sup> often (especially in poetry and late prose), follow their cases:

*ōre tenus; tē propter.*

11. With personal and (less regularly) with relative pronouns *cum* is an enclitic:

*tēcum, nōbiscum, quibuscum.*

358. The first person, if there is one, regularly stands first and the second stands before the third:

*ego et tū et ille, not tū et ille et ego.*

359. Many Latin writers are fond of long complex sentences in which the clauses are so arranged that the mind is kept in suspense until the last word. Such sentences (called *periods*) are found, for instance, in Cic. *in Cat.* 3, 12, Caes. *B.G.* 2, 25, 1. Cf. Milton's *Paradise Lost* 2, 1-5.

#### MISCELLANEOUS IDIOMS AND PECULIARITIES OF USAGE

360. The neuter plural is often used where English uses a singular:

*omnia, everything* (lit. *all things*).

*haec (quae) verā sunt, this (which) is true, lit. these things (which things) are true.*

<sup>1</sup> Rarely also monosyllabic prepositions

361. In poetry the plural of a noun may be used in the sense of the singular: <sup>1</sup>

*taetae irae*, *anger so great* (cf. *angry passions*).  
*silentia*, *silence*.

362. Two nouns are often used where the English would use a noun with an adjective or with a prepositional phrase. This phenomenon is called **hendiadys**.

*pateris et aurō*, *from golden bowls*, lit. *bowls and gold*.  
*vī et armīs*, *by force of arms*, lit. *force and arms*.

363. Latin tends to use

1. a verb where the English uses a verbal noun:

*aliquid mente fingere*, *form a conception of something*, lit. *form something with the mind*.  
*intrāre non licet*, *no admission!*, lit. *it is not permitted to enter*.  
*aderam cum in mūnere cōstitueretur*, *I attended his inauguration*, lit. *was present when he was being installed in office*.  
*Caesar occisus*, *the murder of Caesar*, lit. *Caesar murdered*.  
*ante Rōmam conditam*, *before the founding of Rome*, lit. *before Rome founded*.  
*mīhi dubitantī nōn cōsiliū est*, *in my doubt I have no counsel*, lit. *to me doubting there is no counsel*.

2. the concrete where English uses an abstract:

*hominem iūdicibus trādere*, *give a person up to justice*, lit. *to the jurors*.  
*ā puerō* (*puerīs*), *ever since boyhood*, lit. *from a boy (boys)*.  
*Cicerōne cōsule*, *in the consulship of Cicero*.  
*quī tacet*, *cōsentit*, *silence gives consent*.

364. The suffixes **-tor**, **-trix**, **-sor** indicate an habitual performer of the act (not one who is performing it at any particular time):

<sup>1</sup> Cf. in English, *the skies*, *the heavens*, *the high seas*, *the babbling waters* (of a brook).

*accūsātōrēs*, professional accusers (the accuser of Catiline would be *is quī Catilinam accūsāvit*).  
*vēnātrīx*, huntress (she who was hunting would be *ea quae vēnābātur*).  
*tōnsor*, barber.

365. Adjectives are often used where English might prefer prepositional phrases (compare § 366):

*bellum Pūnicum*, the war with Carthage.  
*pugna (clādēs) Cannēnsis*, the battle (disaster) at Cannae.  
*urbēs maritimae*, cities on the sea coast.  
*sēditiō servilis*, the insurrection of the slaves.

366. A prepositional phrase is in Latin regularly an adverbial expression and therefore is not ordinarily used to modify a noun. Hence the difference between English and Latin idioms in such expressions as:

*to go to Rome, (in) Italy, Rōmam in Ītaliā ire*, lit. *go to Rome into Italy*.  
*the book in my hands* = not *liber in manibus*, but *liber quī in manibus est*.

But exceptions are common, especially with nouns that distinctly involve a verbal idea:

*ōdium in Antōnium*, hatred for Antony.  
*excessus ē vitā*, departure from life.  
*meam in tē pietātem*, my devotion to you.

367. Note the following uses:

*post (ante) quīque diēs* five days afterward (before), lit. *after (before) five days*.  
*ante diem quīntum Kalendās*<sup>1</sup> *Iānuāriās*, on the fifth day before the Kalends of January, lit. *before the fifth day the Kalends of January*.

<sup>1</sup> Here the strange accusative *Kalendās* seems to be merely retained from such expressions as *diē quīntō ante Kalendās*, etc., on the fifth day before the Kalends.

## PART V

### PROSODY (VERSIFICATION)

#### DEFINITIONS

368. A **verse**, a line of poetry consisting of a number of syllable-groups called feet. Divisions between feet are marked by the symbol | :

arma vi | rumque ca | nō Trō | iae quī | prīmus ab | ōrīs

369. **Ictus**, metrical accent, *i.e.* stress of voice placed upon the syllable of a foot that is metrically most prominent. It is marked by ' :

árma virúmque canō Trōiaé quī prīmus ab ōrīs

370. **Thesis**, the part of a foot that has the ictus.

371. **Arsis**, the part of a foot that has no ictus.

372. **Elision**, the more or less complete omission (in pronunciation) of a final vowel or diphthong, or of a vowel + **m**, before a word beginning with a vowel or **h**:<sup>1</sup> ill(e) et; ill(um) hāc:

lītōra | mūlt(um) īl | l(e) ēt ter | rīs iac | tātus et | āltō

nēcd(um) eti | ām cau | s(ae) īrā | rúm sae | vīque dō | lōrēs

Tū mīhi | quōdcum | qu(e) hōc rēg | nī tū | scēptra Iō | vēmque

mōnstru(m) hōr | rēnd(um) īn | fōrm(e) īn | gēns cui | lūmen  
ad | ēmptum

<sup>1</sup>Elision does not ordinarily occur at the end of a verse, even if the next verse begins with a vowel or **h**. But see § 383.

By this so-called *elision* a syllable must have been merely slurred with the following syllable, in such a way, nevertheless, as to leave its identity sufficiently clear to the hearer. In modern practice, however, an *elided* vowel, or vowel + *m*, is often omitted altogether in pronunciation.

**373. Mora**, a metrical unit consisting of a short syllable (marked, when marked at all, by the symbol ~ placed below the syllable), two of which are metrically equivalent to a long syllable. See verses in §§ 372, 374, etc.

**374. Hiatus**, the full pronunciation of a syllable where elision might be expected (see under *elision* above). This occurs regularly with *ō*, *āh*, *heu*, *prō* (and some other monosyllables), which elision would destroy, and occasionally elsewhere (especially before a Greek word, or before a pause):

*Ō* et | praēsidi | (um) ét || dulce de | cūs me | ūm

Tūn(e) il | l(e) Aénē | ās || quem | Dárdani | ō An | chīsae

**375. Caesura**, the ending of a word within a foot. But the main caesura (marked ||) falls where a reader would conveniently pause to take breath and is often called merely *the caesura*.<sup>1</sup>

Árma vi | rúmque ca | nō || Trō | iāē quī | prímus ab | ōrīs

NOTE. Recent discussions have thrown doubt upon the nature, importance, and even the existence of the caesura in the sense that it causes a break (for breath or otherwise) in the line of poetry.

**376. Diaeresis**, the coincidence (within a verse) of the end of a foot and the end of a word:

sōlstiti | ūm peco | rī dē | fēndite; <sup>2</sup> || iām venit | aéstās

<sup>1</sup> A caesura immediately following a thesis is called masculine: one between the two short syllables of an arsis, feminine.

<sup>2</sup> Such a diaeresis at the end of the 4th foot of a dactylic hexameter occurs chiefly in bucolic poetry and is therefore called the bucolic diaeresis.

377. *Syllaba anceps* (doubtful syllable), a term applied to the final syllable of a verse, because such a final syllable may be either long or short, regardless of theoretical requirements.

378. *Synizesis* (*Synaeresis*), the slurring together, into a single syllable, of two vowels (within a word) usually pronounced separately: *sciō*, *dēinde*, *ēi*.

379. *Systole*,<sup>1</sup> the shortening of a syllable usually long: *stetērunt*, *unīus*.<sup>2</sup>

380. *Diastole*,<sup>1</sup> the lengthening of a syllable usually short: *vidēt*, *iactētūr*, for *vidēt*, *iactētūr*.

381. *Syncope*, the omission of a vowel between consonants: *repostum* for *repositum*.

382. *Synapheia*, the slurring (elision) of an extra final vowel, or vowel + *m*, of a verse before an initial vowel (or *h*) of the next verse:

*iactē* | *mur doce* | *ās: ig* | *nār(i) homi* | *numque lo* | *cōrum* | *qu(e)*  
*errāmus*

383. *Hypermetrical verse*, a verse ending with an extra syllable (usually *-que* or *-ve*) of which the final vowel, or vowel + *m*, is elided before, or slurred into, an initial vowel, or *h*, of the next verse. See under *synapheia*.

384. *Tmesis*, the division of a word into two parts separated by one or more words: *septem subiecta triōnī* = *septemtriōnī subiecta*.

#### SPECIAL PECULIARITIES OF PRONUNCIATION IN POETRY

385. The vowels *I* and *U* are sometimes pronounced like consonantal *I* and *V*, respectively: *e.g.* *cōnūbiō*, sometimes pronounced *cōnūbyō*; *genua*, sometimes pronounced *genwa*.

<sup>1</sup> *Systole* and *diastole* often involve merely a return to an old pronunciation, as in *stetērunt*, *vidēt*.

<sup>2</sup> So, frequently, *illūs*, *totūs*, etc., and regularly *alterūs*.



On the other hand V is sometimes pronounced like U: *e.g.* *silvae*, sometimes pronounced *silŭae*.

386. A short syllable is sometimes lengthened in the thesis (§370), *e.g.* *-que* in the following:

limina | que lau | rusque de | i to | tusque mo | veri

387. The original i is often retained in the final syllable of *ibi*, *ubi*, *mihī*, *tibī*, *sibī* (for the usual *ibī*, *ubī*, etc.)

#### THE ORAL READING OF LATIN POETRY

388. In English poetry, a verse depends for its rhythm primarily upon accent. In Latin poetry it depends primarily upon quantity. This difference is illustrated in the following verses:

Cólumns of | shíning | smóke up | róse and | fláshes of | fláme were  
Thrúst through their | fólds and with | dráwn like the | quívering  
| hánds of a | mártyr.

Árma vi | rúmque ca | no Tro | iae qui | prímus ab | oris

Ítali | am fa | to profu | gus La | vinaque | venit

It will be noticed that in both the Latin and the English verses the ictus falls on the first syllable of each foot. But in the English verses, this ictus coincides with, and depends upon, the normal prose accent of the word, without reference to the differences in time normally required for pronouncing the syllables of the different feet. The long feet "thrust through their" and "folds and with," for instance, are treated as the metrical equivalents of the relatively short foot "hands of a."

In the Latin verses, on the other hand, the essential thing is that the first syllable (the ictus-syllable) of each foot must be long and that the rest of the foot shall consist of two short syllables, or their equivalent, one long syllable, *i.e.* that each foot of the verse shall be quantitatively equivalent to  $- \sim \sim$ . Whether the ictus coincides with the normal prose accent of a word, or with

the word-stress required by the sense of the passage, is of little importance (except in the last two feet). The normal prose accents of *Ítaliám fátõ profugús*, for instance, would be *Ítaliám fátõ prǫfugús*.

This conflict between ictus and the stress required by word accent or by the sense of the passage seems artificial, but it is no more so than the licenses of accent and quantity permitted in modern singing, or the many licenses allowed in modern poetry. In the English verses quoted below, for instance, there is as large a proportion of conflicts between the theoretical verse-ictus on the one hand and the word-accent and the sense-stress on the other as there is in a normal verse of Vergil. To indicate this clearly to the eye, the syllables that represent a conflict between the theoretical ictus and the stress that would, in prose, be required either by word-accent, or by sense-accent,<sup>1</sup> are printed in italics. The theoretical ictus is indicated by the usual sign (').

*Then díd | my rés | pónse cleár | er fáll* (instead of: *Thén did my respónse cleárer fall*, as would be required by prose accent and sense)

Tennyson, *The Two Voices*

*Thou hádst | not bé | tweeñ deáth | and bírth* (instead of: *Thou hadst nóť betwéeñ, etc.*)

Tennyson, *The Two Voices*

*Cry, fáint | not, clímb | the sum | mit's slope* (instead of: *Crý faint nóť, clímb, etc.*)

Tennyson, *The Two Voices*

*Acróss | its án | tíque pór | ticó* (instead of: *Acróss its antíque, etc.*)

Longfellow, *Old Clock on the Stairs*

*Quartér? | Foul fáll | your whín | ing voice* (instead of: *Quárter? Fóul fall, etc.*)

Macaulay, *Cavaliers' March to London*

<sup>1</sup>That is, between syllables, on the one hand, that theoretically have the ictus but would in prose receive no stress of any kind, and those, on the other hand, that do not have the ictus but would in prose be prominently stressed on account either of the word-accent or the requirements of the sense.

*Thine*, Ró | man, *is* | the pí | lum (instead of: *Thíne*, Róman, is the pílum)

Macaulay, *Prophecy of Capys*

*One* Gód, | *one* lów, | *one* él | *emént* (instead of: Óne Gód, óne lów, óne élement)

Tennyson, *In Memoriam*

*Once thé* | *jays sént* | a méssage (instead of: Ónce the jáys sent a, etc.)

Macaulay, *Battle of Lake Regillus*

Even in Latin, conflict between ictus and word-accent is not ordinarily permissible in certain parts of a verse (*e.g.* in the fifth foot of a dactylic hexameter). It is highly probable that, in reading Latin poetry, word accent was never wholly disregarded, but that word accent, sense-stress and ictus, when conflicting, were each to a certain extent observed and carefully balanced (by a skillful reader), just as they are in English verses where equally serious conflicts exist.

#### INFLUENCE OF ICTUS UPON QUANTITY

389. Just as word-accent on a short syllable, followed by a long, may shorten the long syllable (*cǎvē* often becoming *cǎvē*), so metrical accent (ictus) frequently in early dramatic verse causes the shortening of a long syllable when the long syllable is immediately preceded by a short syllable and immediately preceded or followed by the ictus.<sup>1</sup> Illustrations of this are seen in the following verses from the *Phormio* of Terence (with the shortened long syllables printed in italics):

113 *ut* síb(i) *e* | *ius* fáci | *at* cō | pí(am). *Íl* | 1(a) *enim* sé | *negát*

139 *em*, *ístūc* | *viríst* | *offíci* | (um). *In* m(ē) *óm* | *nīs* spēs | *mihíst*

<sup>1</sup> This is called the iambic law because it concerns the combination ~ —. Ictus sometimes overrides word accent so completely as to cause the shortening of a long syllable that has the word accent.

150 et ad pór | títō | rēs és | se dē | lā(tam) : hānc | petám.

185 quód qu(om) au | díerit |, quód eius | rémedi | (um) ínveni |  
(am) írā | cúndi | ae

Ictus frequently lengthens a short syllable that would receive no stress at all in prose. As examples of this may be cited the following verses from the Aeneid of Vergil:

3, 91 līmīna | quē lau | rūs

3, 464 dōna de | hīnc au | rō gravi | ā sec | tōque

1, 478 pér ter | r(am) ét ver | sā pul | vīs in | scrībītur |

2, 563 ét dī | répta do | mūs et | párvī

1, 668 lītōra | iáctē | tūr odi | īs

8, 98 cúm mū | rōs ar | cēmque pro | cūl ac | rāra do | mōrum

10, 394 Nám tibi, | Thýmbre, ca | pūt Eu | ándrius | ābstulit | énsis

#### PRINCIPAL METERS

390. Fundamental feet, from which dactylic, iambic, trochaic, and anapaestic metres respectively take their names, are the

Dactyl,	ˊ	˘	˘
Iambus,	˘	ˊ	
Trochee,	ˊ	˘	
Anapaest,	˘	˘	ˊ

The ictus normally stands on the long syllable of each foot. But see § 391.

391. Feet allowed in the above-mentioned metres as substitutes for the fundamental feet are the

Spondee, --

Tribrach, ---

Proceleusmatic, ---- } not allowed in dactylic metres.

In substituting these feet, the position of the ictus remains on the same part of the foot as in the fundamental foot. When two shorts are substituted for a long, the ictus is on the first short syllable. *E.g.*

$\text{—} \text{ } \text{—}$  becomes  $\text{—} \text{ } \text{—}$   
 $\text{—} \text{ } \text{—}$  becomes  $\text{—} \text{ } \text{—}$   
 $\text{—} \text{ } \text{—}$  becomes  $\text{—} \text{ } \text{—}$

392. Dactylic hexameter theoretically should have six dactyls, but a spondee may be substituted for the dactyl in any foot except the fifth.<sup>1</sup> The last foot is always a spondee:<sup>2</sup>

1. Árma vi | rúmque ca | nó || Trō | iaé quī | prímus ab | órīs

2. Ínfer | rétque de | ós Lati | ó || genus | únde La | tínus

3. Cára de | úm subo | lēs || mag | núm Iovis | íncrē | méntus<sup>1</sup>

The caesura is found chiefly

a. after the thesis of the third foot, as in 1 and 3 above; less often after the thesis of the fourth foot, as in 2

b. sometimes after the first short syllable of a dactyl (usually in the third foot) in which case it is called the **feminine caesura**:

spárgēns | úmida | mella || so | pōrife | rúmque pa | pāver

<sup>1</sup> Rarely the spondee occurs even in the fifth foot, in which case the verse is called a spondaic verse.

<sup>2</sup> But the last syllable of the verse may be short (see *syllaba anceps*, § 377).

**393. Dactylic pentameter** consists of a dactylic hexameter, with the arsis omitted in the third and sixth feet. It is used only after a dactylic hexameter to form a couplet called the **elegiac distich**. The third thesis always ends a word:

ádmoni | tū coe | pī || fōrtior | ésse tu | ō

**394. Iambic senarius** consists of six iambic feet. It is also called **iambic trimeter** (three-measure verse), since the unit of the verse consists of two iambic feet (called an **iambic dipody**), with a primary ictus on the first foot, and only a subordinate ictus on the second:

˘ ˘ ˘ ˘ | ˘ ˘ ˘ ˘ | ˘ ˘ ˘ ˘

In early Latin the following substitutes are allowed for an iambus in any foot except the last

{ dactyl  
spondee  
anapaest  
tribrach  
proceleusmatic

In later iambic verse these substitutes (except the tribrach) are confined to the first foot of each dipody.

#### ADDITIONAL RULES FOR QUANTITY (SEE § 6)

**395.** A syllable whose vowel is followed by two consonants is long, even when one (rarely when both) of the consonants belongs to the next word:

*e.g.* profu | gus Lā | vīna

In the case of a short vowel followed by a mute + l or r, however, poetic license permits two sorts of syllabic division, *e.g.* a-grī, pa-trī, as in prose, in which case the first syllable is short; or ag-ri, pat-ris, in which case the first syllable is long.

NOTE. For metrical purposes poets treat many other syllables as common, *i.e.* as either long or short.

## PART VI

### HIDDEN QUANTITIES

396. Following is a list of the words that have long vowels in syllables long by position:

(As a vowel is regularly long before *ns*, *nf*, *nx*, *nct* and before the inchoative suffix *-scō*,<sup>1</sup> words involving such combinations are usually omitted in the following list; also (1) contracted perfects ending in *-isse*, *-istī*, etc., (2) derivatives that retain the vowel length of the words from which they come, and (3) very rare words.)

abiēgnus	bēllua	corōlla
āctum, āctiō, etc.	bēstia	crābrō
afflictō	bimēstris	crāstinus
Āfrica, Āfrī, etc.	bovillus	cribrum
Alcēstis	būstum	crīpus
Ālēctō	Būthrōtum	crūsta, crūstum
aliōrsus	candēlābrum	cūstōs
alīptēs	catēlla	Cyclōps
Amāzōn	catillus	
ambūstus	chirūrgus	dēlēctum
anguilla	cicātrix	dēlictum
Aquillius	Cincius	dēlūbrum
arātrum	clandēstinus	dēriptum
ardeō, ārsī, etc.	clātrī	dēxtāns
ārdus	Clytēm(n)ēstra	Diēspiter
āspernor	Cnōssus	dīgladior
āthla	coāctus	dīgredior
āthlētēs	comēstum	dīlēctum
ātra, ātrāmentum, etc.	cōmpāctum	dīlēmma
ātrium	cōmpsi	dīlēxi
Ātrius	cōmptum, etc.	dirēriptum
	contāctum	dīrēxi, dīrēctum
bārdus	cōntiō	dōdrāns

<sup>1</sup> In *compēscō*, *dīscō* and *pōscō*, *vēscor*, the vowel before *-scō* is short.

dolābra	Hellēspontus	lentiscus
dūxī	Hērculāneum	lēx
	hibiscum	libra, librō
ēbrius	hīllae	lictor
effrāctum	hīrsūtus	limpidus
ēemptum, etc.	hīscō	lūbricus
erēxī, ērēctum	hōrnus	lūctor
ēsca	hōrsum	lūctus
Ēsquiliae	hydrōps	lūstrō
ēst, ēstis, ēsse, etc. (from ēdō)	Hymēttus	lūstrum
Etrūscus	illūstris	lūxī
existimō	Īlyria	lūxus
exōrdium	impāctum	Lycūrgus
extraōrdinārius	infēstus	mälle
	intellēxī, intellēctum	manifestus
fāstus	intervāllum	Mānlius
favilla	intrōrsum	manūpretium
fēstus, fēstivus	involūcrum	Mārcellus
finxī, fictum	istōrsum	Mārcus
firmus	iēntāculum	Mārs
fixī, fixum	iūglāns	Mārsī
flābrum	iūrgō	Mārtialis
-fixī, -fictum	iūstus	māssa
flūctus	iūxtā	mātrīmōnium
flūxī, flūxum		mercēnnārius
fōrma	lābrum	Mētrōdōrus
frāctum, frāgmen	laevōrsum	mētrōpolis
-frīxī, frīctum	lāmna	mille
frūctus	lāpsum	mīlvus
frūstrā	lārdum	Mōstellāria
frūstum	Lārs	mūcrō
fūrtim, fūrtum, etc.	lārva	mūlleus
fūstis	lātrīna	mūllus
	lātrō	mūscus
geōgraphia	lavābrum	
geōrgicus	lavācrum	Nārnia
glīscō	lēctum	nārrō
glōssārium	lēmna	nāscor
	lēmnicus	nāsturcium
hāctenus	Lēmnos	nefāstus



neglēxī, neglēctum	perrēctus, perrēxī	quīnquāgintā
nīxus	Phoenīssa	quīnquātrus
nōlle	pīctor, pīctum, pīnxī	quīnque, quīntus
nōndum	pīstor, pīstum	Quīntiliānus, Quīntus
nōngentī	plēbīscītum	quīppe
nōnne	plēbs	quōrsum
Nōrba	plēctrum	
nōscō	plōstellum	rāstrum
nūllus	Pōlliō	reāpse
nūndinae	pollūxī	rēctor, rēctum, etc.
nūntiō, nūntius	Polymēstor	redāctum
nūptum, nūptiae	pōsca	redēptum
nūsquā	praelūstris	rēgnātrīx
nūtriō, nūtrix	prāgmaticus	rēgnō
	Prāxitelēs	rēgnum
oblīvīscor	prēndō	relictum
Oenōtria	prīmōrdium	reminīscor
ōlla	prīnceps	rēpsi, rēptum
ōrca	prīncipālis	rēx
orchēstra	prīncipium	rēxī
ōrdior	prīscus	rixa
ōrdō	prīstinus	rōscidus
ōrnō	prōcrāstinō	Rōscius
ōscitāns	Procrūstēs	rōstrum
ōsculor	profēstus	rūctō, rūctus
ōsculum	prōmpsi, prōmptum	rūrsum
Ōstia	prōrsum	rūsticus
ōstium	prōsper, prōsperus	
ovillus	prōstībulum	sārculum
	Pūblicola	Sārsina
pacīscor	pūblicus	scēptrum
pāctum (from pangō)	Pūblius	scīscō
palīmpsēstus	pulvillus	scripsi, scriptum, etc.
palūster	pūrgō	sēgmen
pāscō	pūstula	sēgnis
pāstillus		sēlēctum
pāstum, pāstor, etc.	quārtus	sēmēstris
pāx	quiēscō	sēmūncia
perēemptum	quīncūnx	sēscūncia
perīclitor	quīndecim	sēsqui-
Permēssus	quīngentī	sēstertius

Sēstius	tāctum, etc.	ūsūrpō
Signia	Tartēssus	
simulācrum	Tecmēssa	vāllum, vāllus
sinistrōrsus	tēctum	vāsculum
sīstrum	Telmēssus	vāstus
sōbrius	Tēmnos	Vēctis
Sōcratēs	tēxi	vēgrandis
sōlstitium	theātrum	Vēlābrum
sōspes	Thrēssa	Venāfrum
sōspita	Tillius	vēndō (vēnum + dō)
stāgnō	trāctim	vērnus
stāgnum	trāxi, trāctum	vēstibulum
stilla	tristis	vēstīgium
strūxi, strūctum, etc.		vēxillum
sublūstris	ūllus	victum, vixi
suēscō	ūlna	villa
suillus	ūlva	villum
sūmptum, etc.	ūncia	vīndēmia
sūrculus	ūndecim	Vipsānius
surrēxi, surrēctum	ūndēvigintī	viscus
sūrsūm	ūspiam	
Sūtrium	ūsque	Xenophōn, -ōntis
sūxi, sūctum	ūstus	

## APPENDICES



## APPENDIX A

### PHONETIC AND ORTHOGRAPHICAL CHANGES

#### Vowels

397. In non-initial syllables of compound words, vowel changes occur as follows:

ǣ and ě before a single consonant (except r) and before ng usually become ī: *concidō* (from *cadō*); *attineō* (from *teneō*); *attingō* (from *tangō*).

ǣ before two consonants (except ng) usually becomes ě: *acceptus* (from *capiō*).

ae becomes ī: *inquirō* (from *quaerō*).

au becomes ū: *exclūdō* (from *claudō*).

Two vowels are often contracted into a single long vowel (the first of the two): *cōgō* (co-agō), *nīl* (nihil), *proelī* (proelii), *dēgō* (dē-agō).

#### Consonants

398. Consonant changes occur as follows:

1. s between vowels becomes r: <sup>1</sup> *honōris*, for *honōsis*, genitive of an original *honōs*; *dirimō*, for *dis* + *emō* (cf. English was, were).

2. Before s or t  $\left\{ \begin{array}{l} \text{b becomes p: } \textit{scriptus} \text{ (scribtus).} \\ \text{g, qu and h become c: } \textit{rēctus} \text{ (rēgtus), } \textit{coc-} \\ \text{tus (coqutus), } \textit{trāctus} \text{ (trahtus).} \end{array} \right.$

3. Before p or b, n becomes m: *impellō* (inpellō); *imbellis* (inbellis).

4. Before d or c, m becomes n: *quōrundam* (quōrumdam), *prīnceps* (prīnceps).

<sup>1</sup> A phenomenon called *rhotacism*.

5. *vo* and *uo* of early Latin become *-vu* and *-uu* in Augustan and later times: *servus*, *servum*; *antiquus*,<sup>1</sup> *antiquum*; <sup>1</sup> *arduus*, *arduum*; *vult*, *sequuntur*,<sup>1</sup> *solvunt*, *metuunt* (for earlier *servos*, *servom*; *antiquos*,<sup>1</sup> *antiquom*; <sup>1</sup> *arduos*, *arduom*; *volt*, *sequontur*,<sup>1</sup> *solvont*, *metuont*).
6. A consonant is often assimilated to (becomes the same as) a following consonant:<sup>2</sup>

*e.g.* *cessus* (*cedsus*), *quassum* (*quatsum*), *clausus* (*claudsus*), *agellus* (*agerlus*), *diffidō* (*disfidō*), *accipere* (*adcipere*), *aggerō* (*adgerō*), *efficere* (*exficere*), *irrideō* (*inrideō*), *intellegō* (*interlegō*), *occidō* (*obcidō*), *immemor* (*inmemor*), *allātus* (*adlātus*), *apportō* (*adportō*), *attulī* (*adtulī*), *afferō* (*adferō*), *oppōnō* (*obpōnō*), *offerō* (*obferō*), *corripio* (*conripio*).

<sup>1</sup> The combination *quo* first (about the beginning of the Augustan period) became *cu*, then (in late times) *quu*; *e.g.* *equos*, *ecus*, later *equus*; *quom*, *cum*, later *quum*.

<sup>2</sup> In prepositional compounds, the final consonant of a preposition was regularly assimilated in pronunciation, but often not in spelling.

## APPENDIX B

### NOUN STEMS

399. Each declension has a distinctive stem-ending (or stem-endings) peculiar to the nouns belonging to it, as indicated in the following table:

First Declension,	-ā
Second Declension,	-ō
Third Declension,	$\left\{ \begin{array}{l} \text{a consonant} \\ \text{or} \\ -ī \end{array} \right.$
Fourth Declension,	-ū <sup>1</sup>
Fifth Declension,	-ē <sup>2</sup>

400. The different cases of a noun in any declension were originally formed by adding to the stem of the noun certain case signs. For instance, in masculine and feminine nouns the case sign of the accusative singular is -m. This accusative sign added to the stems of the declensions gives, *e.g.* ōram, servom (later servum), sitim, fructum, diem. The sign of the nominative in masculine and feminine nouns is usually -s, whence, *e.g.* servos (later servus), sitis, ducs, (dux), rēgs (rēx), lapids (lapis), fructus, diēs.

401. Stems and case-forms, however, have undergone so many changes that the identity of stem and case sign has for the most part been lost and the resulting form is often of obscure origin. A few of the points involved that are not treated in the body of this grammar may here be briefly noted.

<sup>1</sup> The stem-ending -u usually becomes -i before the case-sign -bus in the dative and ablative plural. The original -u is preserved in acubus, arcubus, and a few other words.

<sup>2</sup> Shortened to -e in the accusative (*e.g.* diem) and after a consonant in the genitive and dative singular (*e.g.* rēi).

402. In the second declension the -o of the stem is more clearly traced in words that preserve the original -os and -om of the nominative and accusative singular, *e.g.* in

servos <sup>1</sup>	servī (from servoi)
servī (from servoi)	servom (-um, -ōrum)
servō <sup>2</sup>	servīs (from servois)
servom	servōs <sup>2</sup>
serve	servī (from servoi)
servō <sup>2</sup>	servīs (from servois)

403. In the body of this grammar, nouns of the third declension are classified with special reference to convenience in learning the case forms (§§ 27 ff.). Stems of this declension may be further classified as follows:

1. Pure Consonant stems, ending in

	NOMINATIVE	STEM		NOMINATIVE	STEM
a mute:	princeps	princip-	a nasal:	leō	leōn-
	lēx	lēg-		virgō	virgin-
	mīles	mīlit-		nōmen	nōmin-
	cūstōs	cūstōd-	s:	mōs	mōs- <sup>3</sup>
	dux	duc-		honor	honōs- <sup>3</sup>
	cor	cord-		cinis	cines- <sup>3</sup>
	caput	capit-		genus	genes- <sup>3</sup>
a liquid:	cōnsul	cōnsul-			
	pater	patr-			
	genus	gener-			
	corpus	corpor-			
	aequor	aequor-			

<sup>1</sup> Later servus.

<sup>2</sup> The long -ō results from combination of case ending with the -ō of the stem.

<sup>3</sup> Some nouns in -or, *e.g.* honor, labor, arbor, originally ended in -ōs. These were originally declined honōs, honōsis, honōsi, etc. By a phonetic law called *rhōtacism*, s between vowels became r. Hence honōsis, honōsi, etc., became honōris, honōrī, etc. By analogy with the other cases the r gradually crept into the nominative and vocative of some words of this class. In most words, however, the s of these so-called s-stems reappears when no vowel follows, *e.g.* mōs, flōs, rūs (*gen.* mōris, flōris, rūris).



2. **Pure i-stems.** The original *-i* of these stems appears in the

ablative singular in *-ī*  
 accusative singular in *-im*  
 genitive plural in *-ium*  
 nominative and accusative plural neuter in *-ia*  
 accusative plural (masc. and fem.) in *-is*

NOMINATIVE	STEM
tussis	tussi-
sitis	siti-
sedile	sedīli-
animal	animāli-
pulvīnar	pulvīnāri-

3. **Mixed Stems.** Consonant stems and *i*-stems were often confused, with the result that

a. many nouns originally belonging to consonant stems have *-ium* and *-is* (as well as *-ēs*) in the genitive and accusative plural respectively. Such are the following:

**vulpēs** (stem *vulp-*), ablative singular *vulpe*, but genitive and accusative plural, **vulpium**, *vulpis* or *-ēs*.

**arx** (stem *arc-*), ablative singular *arce*, but genitive and accusative plural, **arcium**, *arcēs* or *-is*.

**mōns** (stem *mont-*), ablative singular *monte*, but genitive and accusative plural, **montium**, *montēs* or *-is*.

b. many masculine and feminine nouns originally belonging to *i*-stems, though they regularly keep *-ium* in the genitive plural, regularly have *-em* and *-e* in the accusative and ablative singular, respectively, and often *-ēs* in the accusative plural:

**hostis** (stem *hosti-*), accusative and ablative singular **hostem**, *hoste*; accusative plural *hostis* or *-ēs*.

#### 4. Irregular Stems:

Here belong *vīs*, *bōs*, *sūs*, *Iuppiter*.

## APPENDIX C

### VERB STEMS

404. The present, perfect, and participial stems are formed from the simple verb stems as follows (only the most important formations are here given):

1. Present stem (when not identical with the verb-stem, as it is in *amā*, *audi*-, etc.)

a. by adding *ā*, *ē*, *ī*, *ī*, *n*, *t*, or *sc*; or, in the third conjugation, a variable short vowel called the thematic vowel, usually *i* or *u*:

<i>secā</i> -	from <i>sec</i> -,	the verb stem of <i>secāre</i>			
<i>augē</i> -	" <i>aug</i> -,	"	"	"	" <i>augēre</i>
<i>aperī</i> -	" <i>aper</i> -,	"	"	"	" <i>aperīre</i>
<i>rapi</i> -	" <i>rap</i> -	"	"	"	" <i>rapere</i>
<i>contemn</i> -	" <i>contem</i> -,	"	"	"	" <i>contemnere</i>
<i>plect</i> -	" <i>plec</i> -,	"	"	"	" <i>plectere</i>
<i>quiēsc</i> -	" <i>quiē</i> -,	"	"	"	" <i>quiēscere</i>

The thematic vowel disappears before *-ō*; is *e* before *-r*, *u* before *-nt*, *i* elsewhere, *e.g.* *regō*, *regere*, *regunt*, *regis*, *regit*.

b. by inserting *n* (or *m*):

<i>find</i> -	from <i>fid</i> -,	the verb stem of <i>findere</i>			
<i>rump</i> -	" <i>rup</i> -,	"	"	"	" <i>rumpere</i>

c. by reduplication:

*gign*- from *gen*- (*gn*-), the verb stem of *gignere*

## 2. Perfect stem,

## a. by adding v, u or s:

vocāv-, flēv-, audīv-, secu-, strepu-, aux- (augś-), dix-  
(dics-), sēns- (sents-)

## b. by reduplication:

totond-, cucurr-

## c. by lengthening the vowel:

vid-, vēn-

## d. by retaining the verb-stem unchanged:

vert-, fid-

## 3. Participial stem,

a. usually by adding -t, occasionally -it (the -t- regularly uniting with a preceding d or t to form s): amāt-, flēt-, scrīpt- (scrībt-), fis- (fidt-), vers- (vertt-), domit-, monit-. The stem of the perfect passive participle, strictly speaking, ends in -to- (-so-) and is to be classed with such o- stems as horto- and bono- (the stems of hortus and bonus). The term "participial stem," as used above, is merely a convenient designation of the form from which other forms may be derived.

## APPENDIX D

### THE ROMAN CALENDAR

405. In early times the Romans indicated the year of any given event by naming the two consuls of the year concerned, in the ablative absolute. It was said to have happened, for instance, **L. Domitiō App. Claudiō cōsulibus**, *i.e. in the consulship of L. Domitius (and) <sup>1</sup> Appius Claudius* (lit. *L. Domitius, Appius Claudius being consuls*; cf. § 197).

Later a given event was dated by specifying the year, or the number of years, from the foundation of the city. This was done by using various constructions, *e.g.*

1. Ablative of time at which (§ 202) with the genitive:

**annō urbis conditae sescentēsīmō**, *in the 600th year after the foundation of the city* (lit. *of the city founded*). This **annō urbis conditae** is often abbreviated to **A.U.C.**<sup>2</sup>

2. Ablative of time at which with a prepositional phrase:

<b>post urbem conditam</b>	}	<b>annō sescentēsīmō.</b>
or		
<b>ab urbe conditā</b> <sup>2</sup>		

3. Ablative of degree of difference:

**post urbem conditam annīs sescentīs** (see § 198).

Rome was founded 753 years B.C. The ancient Romans, however, in reckoning the number of years, days, etc. between two given dates counted each of the two dates in

<sup>1</sup> The conjunction was commonly omitted in such cases in Latin.

<sup>2</sup> A.U.C. is used as an abbreviation sometimes of **annō urbis conditae**, sometimes of **ab urbe conditā**.

their reckoning. In the series Jan. 24, 25, 26, 27, for instance, the 24th was reckoned as the fourth day before the 27th (not the third as we should call it).<sup>1</sup> For this reason, in reducing a Roman date to terms indicating the corresponding year before Christ, the given year must be subtracted from 754 (instead of 753). One hundred years after the founding of Rome, for instance, would therefore be, according to the Roman method of reckoning, 654 B.C. (not 653).

406. The ancient Romans designated the months by the following adjectives, each agreeing with *mēnsis*,<sup>2</sup> *month* (expressed or understood):

Iānuārius	Iūlius (originally Quīntilis <sup>3</sup> )
Februārius	Augustus (originally Sextilis <sup>3</sup> )
Mārtius	September
Aprīlis	Octōber
Maius	November
Iūnius	December

March, May, July, and October had 31 days each; February, 28 days. Each of the other months originally had only 29 days. This gave the year only 355 days. As this was shorter than the solar year, a so-called *mēnsis intercalāris* was inserted every two years after February 23, and the rest of February was omitted for that year. Julius Caesar reformed the calendar, in 46 B.C., by giving to each month the number of days it now has.<sup>4</sup>

The Roman year originally began with March. As any given year was commonly designated by reference to the

<sup>1</sup> Compare, for instance, the German expression "heute ueber acht Tage" = *a week from to-day*, lit. *eight days from to-day* (instead of *seven* as we should call it).

<sup>2</sup> Iānuārius (*mēnsis*), for instance, is literally *the Januarian month* (*month of Iānus*, god of beginnings); Februārius (*mēnsis*), *the Februarian month* (*month of the Februa*, a festival of purification), etc.

<sup>3</sup> Quīntilis was later changed to Iūlius, in honor of Julius Caesar, and Sextilis to Augustus, in honor of the emperor Augustus.

<sup>4</sup> The new calendar was therefore called the "Julian" Calendar.

consuls of that year and as new consuls began their term of office on the first of January, there was discrepancy between the calendar and the civil year. To obviate this confusion, in 153 B.C. January began to be regarded as the first month. The names of the months **Quīntilis**, **Sextilis**, **September**, **Octōber**, **November**, and **December** (derived from **quīnque**, **sex**, **septem**, **octō**, **novem**, **decem**, respectively) bear witness to the earlier custom, indicating the fifth, sixth, seventh, etc. month, reckoned from March as the first month.

407. In each month there were three days that had distinctive names:

**Kalendae** (*the Calends*), the first day of a month.

**Nōnae**<sup>1</sup> (*the Nones*), the 7th of March, May, July, October; the 5th of other months.

**Īdūs**<sup>2</sup> (*the Ides*), the 15th of March, May, July, October; the 13th of other months.

The ablative of each of these words, modified by the appropriate adjective, indicating the month concerned, was used as an ablative of time at which (§ 202):

**Kalendīs Iānuāriīs**, **Februāriīs**, **Martiīs**, etc., *on the first of January, February, March, etc.*

**Nōnīs Iānuāriīs**, **Februāriīs**, **Aprīlibus**, etc., *on the fifth of January, February, April, etc.*

**Īdībūs Iānuāriīs**, **Februāriīs**, etc., *on the thirteenth of January, February, etc.*

The day before the Calends, Nones, or Ides was indicated by **prīdiē Kalendās**, **prīdiē Nōnās**, **prīdiē Īdūs**, respectively, **prīdiē** here serving as a preposition governing the accusative case.

<sup>1</sup> The Nones are so-called because the day is the ninth (*nōnus*) day before the Ides (according to the Roman method of reckoning; see § 405).

<sup>2</sup> **Īdūs** is nominative plural.

Other days of the month were designated as follows:

1. a day **between the Calends and the Nones**, as the 3d, 4th, 5th, etc., day before the Nones.
2. a day **between the Nones and the Ides**, as the 3d, 4th, 5th, etc., day before the Ides.
3. a day **after the Ides**, as the 3d, 4th, 5th, etc., day before the Calends of the next month.<sup>1</sup>

These dates were sometimes expressed by ablatives of time at which (§ 202) *e.g.* **diē quārtō ante Kalendās Aprīlēs** (**Iūniās, Decembrēs**, etc.);<sup>2</sup> but more often illogically and ungrammatically by such formulae as

**ante diem quārtum Kalendās Aprīlīs**,<sup>2</sup> *on the 4th day before the April Calends*, lit. *before the 4th day April Calends*.<sup>3</sup>

In reckoning back from any day, it must be remembered that the Romans counted that day itself as the first day.<sup>4</sup> March 5th, for instance, was reckoned as the third day before the Nones (not the second, as we should call it); March 18th as the fifteenth day before the Calends of April (not the fourteenth), etc. Following is a convenient rule for converting Roman dates to our own:

If reckoning back a certain number of days from the Nones or Ides, add 1 to the date of the Nones or Ides in the month concerned and subtract the given number. If reckoning back a certain number of days from the Calends of a month, add 2 to the number of days in the preceding month and subtract the given number. Thus

<sup>1</sup> In reckoning back from the Calends in years prior to 46 B.C., one must remember to base one's reckoning on the *original number of days in each month* (see § 406).

<sup>2</sup> Dates were often greatly abbreviated, *e.g.* IV Kal. Apr., or a.d. IV Kal. Apr. Any such expression of date may be used as object of a preposition: **ad (ex) ante diem IV Id. Sept.** = *to (from) the 4th day before the September Ides*.

<sup>3</sup> In such *cases* the prepositional phrase (*e.g.* **ante diem quārtum**) may have been felt as having prepositional force capable itself of governing an accusative, *e.g.* **Kalendās** (as above).

<sup>4</sup> See § 405.

ante diem quārtum Nōnās Mārtiās = *March* 4 ( $7 + 1 = 8$ ;  
 $8 - 4 = 4$ ).

ante diem quārtum Nōnās Decembrēs = *December* 2 ( $5 + 1 = 6$ ;  
 $6 - 4 = 2$ ).

ante diem sextum Idūs Iūliās = *July* 10 ( $15 + 1 = 16$ ;  
 $16 - 6 = 10$ ).

ante diem sextum Idūs Iūniās = *June* 8 ( $13 + 1 = 14$ ;  $14 - 6$   
 $= 8$ ).

ante diem quārtum Kalendās Maiās, if before 46 B.C., = *April*  
 27 ( $29 + 2 = 31$ ;  $31 - 4 = 27$ ); if after 46 B.C., = *April* 28  
 ( $30 + 2 = 32$ ;  $32 - 4 = 28$ ).

The extra day of leap year was February 24, counted twice and designated thus: *ante diem bis sextum Kalendās Mārtiās*. The year characterized by this peculiarity was therefore called *annus bisextilis*, i.e. the year in which the sixth day before the Calends occurs twice.

408. The time between sunrise and sunset was divided into twelve *hōrae*, *hours* (designated by *hōra prīma*, *secunda*, *tertia*, etc.). That between sunset and sunrise was commonly divided into four *vigiliae*, *watches*, (*vigilia prīma*, *secunda*, etc.), though sometimes into *hōrae noctis*. The length of a *hōra* and a *vigilia* differed, therefore, at different seasons of the year. When the sun rose and set at 6 o'clock, ancient Roman time-designations corresponded to the modern as follows:

*prīmā hōrā incipiente*,<sup>1</sup> at the beginning of the first hour: 6 A.M.

*prīmā hōrā*, in the first hour: between 6 and 7 A.M.

*prīmā mediā<sup>2</sup> hōrā*, at the middle of the first hour: 6:30 A.M.

*prīmā hōrā extrēmā*,<sup>2</sup> at the end of the first hour: }

*secundā hōrā incipiente*, at the beginning of the second hour: } 7 A.M.

*prīmā hōrā fere extrēmā*,<sup>2</sup> at about the end of the first hour: about 7 A.M.

*hōrā fere prīmā*, at about the first hour: { a little before 6 or  
 etc., etc. { a little after 7 A.M.

<sup>1</sup> Ablative absolute, lit. the first hour beginning (§ 197).

<sup>2</sup> See § 220.



## Days of the Months with Roman Equivalents

409. For years prior to 46 B.C., the second and third columns of Roman dates below are correct only to the Ides. In reckoning dates after the Ides in the months concerned, see § 407.

	MARCH, MAY JULY, OCTOBER	JANUARY AUGUST DECEMBER	APRIL, JUNE SEPTEMBER NOVEMBER	FEBRUARY
1	Kalendīs	Kalendīs	Kalendīs	Kalendīs
2	VI Nōnās <sup>1</sup>	IV Nōnās <sup>1</sup>	IV Nōnās <sup>1</sup>	IV Nōnās <sup>1</sup>
3	V "	III "	III "	III "
4	IV "	Prīdiē Nōnās <sup>1</sup>	Prīdiē Nōnās <sup>1</sup>	Prīdiē Nōnās <sup>1</sup>
5	III "	Nōnis	Nōnis	Nōnis
6	Prīdiē Nōnās <sup>1</sup>	VIII Idūs <sup>1</sup>	VIII Idūs <sup>1</sup>	VIII Idūs <sup>1</sup>
7	Nōnis	VII "	VII "	VII "
8	VIII Idūs <sup>1</sup>	VI "	VI "	VI "
9	VII "	V "	V "	V "
10	VI "	IV "	IV "	IV "
11	V "	III "	III "	III "
12	IV "	Prīdiē Idūs <sup>1</sup>	Prīdiē Idūs <sup>1</sup>	Prīdiē Idūs <sup>1</sup>
13	III "	Idibus	Idibus	Idibus
14	Prīdiē Idūs <sup>1</sup>	XIX Kalendās <sup>1</sup>	XVIII Kalendās <sup>1</sup>	XVI Kalendās <sup>1</sup>
15	Idibus	XVIII "	XVII "	XV "
16	XVII Kalendās <sup>1</sup>	XVII "	XVI "	XIV "
17	XVI "	XVI "	XV "	XIII "
18	XV "	XV "	XIV "	XII "
19	XIV "	XIV "	XIII "	XI "
20	XIII "	XIII "	XII "	X "
21	XII "	XII "	XI "	IX "
22	XI "	XI "	X "	VIII "
23	X "	X "	IX "	VII "
24	IX "	IX "	VIII "	VI "
25	VIII "	VIII "	VII "	V [VI] <sup>2</sup>
26	VII "	VII "	VI "	IV [V] <sup>2</sup>
27	VI "	VI "	V "	III [IV] <sup>2</sup>
28	V "	V "	IV "	Prīdiē Kal. [III] <sup>2</sup>
29	IV "	IV "	III "	[Prīdiē Kal.] <sup>2</sup>
30	III "	III "	Prīdiē Kalendās	
31	Prīdiē Kalendās <sup>1</sup>	Prīdiē Kalendās <sup>1</sup>		

<sup>1</sup> The adjectives (omitted from the table for the sake of brevity) modifying Nōnās, Idūs and Kalendās, to indicate the month concerned in each instance, can be easily supplied. For the accusative, see § 407. <sup>2</sup> Leap-year dates.

## APPENDIX E

### NAMES OF MEN AND WOMEN

410. Among the Romans a man ordinarily had three names: <sup>1</sup>

1. a *praenōmen*, belonging to himself individually. In writing, this was commonly abbreviated. The *praenōmina* in common use, with their abbreviations, were as follows:

Appius, App.	Lūcius, L.	Servius, Ser.
Aulus, A.	Mānius, M'.	Sextus, Sex.
Gaius, C.	Mārcus, M.	Spurius, Sp.
Gnaeus, Cn.	Numerius, N.	Tiberius, Ti. or Tib.
Decimus, D.	Pūblius, P.	Titus, T.
Kaesō, K.	Quīntus, Q.	

2. a *nōmen*, commonly ending in *-ius*, indicating his *gēns*<sup>2</sup> (clan), and shared by him with all the members of the *gēns*.

3. a *cōgnōmen*, indicating his immediate family, and shared by all male members of the family.

Thus in *M. Tullius Cicerō*, *Mārcus* is the *praenōmen* (*given name*), *Tullius*, the *nōmen* (*gentile name*) and *Cicerō* the *cōgnōmen* (*family name*).<sup>3</sup>

An additional name (*agnōmen*) was sometimes given to a man. For instance, *Pūblius Cornēlius Scipiō* received the *agnōmen* *Āfricānus*, in commemoration of his military achievements against Africa.

<sup>1</sup> A slave had only one name. When he was freed, he took the *praenōmen* and *nōmen* of his master, retaining his original name as his *cōgnōmen*.

<sup>2</sup> The *gēns* included, roughly speaking, what we call "relatives by blood."

<sup>3</sup> A second *cōgnōmen* was sometimes adopted by some particular branch of a family, e.g. *Nāsica*, in *Pūblius Cornēlius Scipiō Nāsica*.

When a man was adopted from one *gēns* into another he took the *praenōmen*, *nōmen*, and *cōgnōmen* of the man who adopted him and an adjective in *-ānus* was added to indicate the *gēns* to which he originally belonged. Thus **C. Octāvius**, after his adoption by C. Julius Caesar, became **C. Iūlius Caesar Octāviānus**.

411. A woman was usually designated merely by the feminine form of her father's *nōmen*. Thus the daughter of M. Tullius Cicero was merely **Tullia**. When there were two or more daughters they were distinguished by an added *prīma*, *secunda*, etc. (sometimes by *maior* and *maxima*) according to age.

## APPENDIX F

### DEFINITIONS OF COMMON GRAMMATICAL, RHETORICAL AND PROSODICAL TERMS

412. These are here arranged alphabetically:

**acatalectic**, a term applied to a verse of which the last foot is complete.

**alliteration**, the juxtaposition of words beginning with the same sound:

*Ō, Tite tūte Tati, tibi tanta tyranne tulisti.*

**anacoluthon**, the leaving of part of a sentence with grammatical construction incomplete:

*tum Ancī filii . . . impēsius eis indignitās crēscere, then the sons of Ancus . . . their indignation increased still more.*

**anaphora**, repetition of the same word, words, or word-order, in the same relative position in successive phrases or clauses:

*nihil agis, nihil moliris, nihil cōgitās.*

**anastrophe**, inversion of the usual order of words:

*tē propter, for propter tē.*

**apodosis**, the conclusion of a conditional sentence.

**arsis**, the part of a foot that has no ictus.

**asyndeton**, the lack of a conjunction:

*iūra, lēgēs, agrōs reliquērunt.*

**caesura**, the ending of a word within a foot.

**catalectic**, having the final metrical foot incomplete.

**chiasmus**, the reversing of the order of words in contrasted phrases:

*suppliciō improbōs afficiunt, dēfendunt bonōs.*

**diaeresis**, the ending of a metrical foot with the end of a word.

**dipody**, a group of two feet.

**distich**, a stanza of two lines.

**elision**, the more or less complete suppression of a vowel or diphthong at the end of a word when the next word begins with a vowel or *h*.

**hendiadys**, the use of two nouns (connected by a conjunction), instead of one noun with a modifier:

*vī et armīs, by force of arms, lit. by force and arms.*

**hiatus**, the omission of elision, where elision would be expected.

**hypotaxis**, the grammatical subordination of one sentence to another (see *parataxis*).

**hysteron proteron**, a reversing of the chronological order of events:

*moriāmur et in media arma ruāmus, let us die and rush into the midst of arms.*

**litotes**, the affirming of something by denying its opposite:

*nōn indecōrus, not unbecoming.*

**mora**, a short syllable, the metrical unit.

**onomatopoeia**, adaptation of sound to sense:

*quadrupedante putrem sonitū quatit ungula campum* (representing the galloping of a horse).

**optative**, expressing a wish.

**oxymoron**, the use of a modifier that contradicts the word it modifies:

*insipiēns sapientia, unwise wisdom.*

**parataxis**, the use of sentences that are grammatically independent, although one is logically subordinate to the other:

**imperō. abī, I order. go.** (hypotaxis would be **imperō ut abeās**).

**penthemimeral**, consisting of five half-feet.

**pleonasm**, the addition of a word or words involving repetition of ideas already expressed: **prius praedicam, I will first say beforehand.**

**polysyndeton**, the use of a conjunction to add each member of a series:

**iūra et lēgēs et agrōs et domōs et liberōs.**

**prolepsis**, the use of a word (not yet appropriate) in anticipation of something that will (later) make it appropriate:

**scūta latentia condunt, lit. they conceal their hidden shields.**

**protasis**, the subordinate (as distinct from the principal) clause of a conditional sentence.

**strophe**, a series of verses making a metrical whole.

**synaloepha**, elision (see above).

**synapheia**, elision of the final syllable of a verse when the next verse begins with a vowel.

**syncope**, the omission of one or more letters within a word:

**impostum, for impositum.**

**synecdoche**, the designation of a thing by a term strictly referring only to a part of it, *e.g.* **puppis (=stern)** for **nāvis**.

**synizesis**, the slurring together of two vowels within a word:

**deinde.**

**systole**, the shortening of a long syllable: **stetērunt.**

**tetrapody**, a group of four feet.

**thesis**, the part of a foot that has the ictus.

**tnesis**, the separation of two parts of a word by another word:

*quō mē cumque* = *quōcumque mē*.

**trimeter**, a verse consisting of three dipodies.

**tripody**, a group of three feet.

**volitive**, concerned with the will.

**zeugma**, the application of a term to two words when it is strictly applicable to only one of them:

*Danaōs et laxat claustra*, *he loosens the Greeks and the bolts*.

## APPENDIX G

### PRINCIPAL PARTS OF IRREGULAR<sup>1</sup> VERBS

413. The following list of verbs is arranged alphabetically for convenience of reference. For a grouping of verbs especially arranged to facilitate the memorizing of the principal parts, see the list, after each conjugation, of the irregular verbs belonging to that particular conjugation. Figures refer to sections.

abdō, see dō.	addō, see dō.
abiciō, see iaciō.	adhaerescō, adhaerescere, ad-
abigō, see agō.	haesi, adhaesum.
abluō, see -luō.	adhibeō, see habeō.
abnuō, abnuere, -nuī.	adiciō, see iaciō and § 6, II,
aboleō, abolēre, abolēvi, aboli-	NOTE.
tum.	adigō, see agō.
abolēscō, abolēscere, abolēvi.	adimō, see emō.
abripiō, see rapiō.	adipīscor, see apīscor.
abscidō, see caedō.	adiuvō, see iuvō.
abstergeō, see tergeō.	adolēscō, see alēscō.
abstineō, see teneō.	adsum, adesse, adfui, adfuturus.
absum, abesse, afui.	adveniō, see veniō.
accendō, see -cendō.	afferō, see ferō.
accidō, see cadō.	afficiō, see faciō.
accidō, see caedō.	affligō, see -fligō.
acciō, see cieō.	aggredior, see gradior.
accipiō, see capiō.	agnōscō, see nōscō.
accumbō, see -cumbō.	agō, agere, ēgī, āctum. So cir-
acquirō, see quaerō.	cumagō, peragō. But abigō,
acuō, acuerē, acui, acūtum.	abigere, abēgī, abāctum; so

<sup>1</sup> A few verbs otherwise noteworthy are included in this list.



- adigō, ambigō, exigō, prōdigō, redigō, subigō, trāsigō. See cōgō, dēgō.
- aiō, see § 111.
- albeō, albēre.
- albēscō, albēscere.
- alēscō, alēscere; adolēscō, adolēscere, adolēvī, adultum; coalēscō, coalēscere, coaluī; exolēscō, exolēscere, exolēvī, exolētum; inolēscō, inolēscere; obsolēscō, obsolēscere, obsolēvī, obsolētum; subolēscō, subolēscere.
- algeō, algēre, alsī.
- algēscō, algēscere, alsī.
- alliciō, see -liciō.
- alō, alere, aluī, altum (alitur).
- ambiō, see eō.
- amiciō, amicare, amicuī (amixī), amictum.
- amplector, see -plector.
- angō, angere.
- aperiō, aperīre, aperuī, apertum.
- apīscor, apīscī, aptus sum. Adipīscor, adipīscī, adeptus sum.
- appetō, see petō.
- arceō, arcēre, arcuī. In compounds, -erceō, -ercēre, -ercuī, -ercitum.
- arcessō, arcessere, arcessivī, arcessitum.
- ardeō, ardēre, ārsī, ārsūrus.
- ārdēscō, ārdēscere, ārsī, ārsūrus.
- āreō, ārēre.
- ārēscō, ārēscere, aruī.
- arguō, arguere, arguī, argūtum.
- arripiō, see rapiō.
- ascendō, see scandō.
- ascribō, see scribō.
- aspergō, see spargō.
- aspiciō, see -spiciō.
- assentior, see sentiō.
- assideō, see sedeō.
- assuēfaciō, see faciō.
- attineō, see teneō.
- attingō, see tangō.
- audeō, audēre, ausus sum, § 97.
- auferō, see ferō.
- augeō, augēre, auxī, auctum.
- avē, § 115.
- balbūtiō, balbūtīre.
- bibō, bibere, bibī.
- cadō, cadere, cecidī, cāsūrus. In compounds, -cidō, -cidere, -cidi, -cāsum.
- caedō, caedere, cecidī, caesum. In compounds, -cidō, -cidere, -cidi, -cisum.
- calefaciō, see faciō.
- caleō, calēre, caluī, calitūrus.
- calēscō, calēscere, -caluī.
- candeō, candēre, canduī.
- candēscō, candēscere, -canduī.
- cāneō, cānēre.
- cānēscō, cānēscere, cānuī.
- canō, canere, cecinī. In compounds, -cinō, -cinere, -cinuī (rarely -cecinī).
- capessō, capessere, capessivī, capessitum.

- capiō, capere, cēpi, captum. So antecapiō. In other compounds, -capiō, -cipere, -cēpi, ceptum.  
 careō, carēre, carui, caritūrus.  
 carpō, carpere, carpsi, carptum. In compounds, -cēpō, -cēpere, -cēpsi, -cēptum.  
 caveō, cavēre, cāvī, cautum. cedo, see § 115.  
 cēdō, cēdere, cessī, cessum. -cellō, -cellere. So in compounds, except excellō, excellere, excellui, excelsum.  
 -cendō, -cendere, -cendī, -cēsum.  
 cēnsēō, cēnsēre, cēnsui, cēnsūm.  
 cernō, cernere, crēvi, -crētum (certus, rare except as adj.).  
 cieō, ciēre, civi, citum. But acciō, accīre, accivī, accitum.  
 cingō, cingere, cīnxi, cīnctum.  
 circumsistō, see sistō.  
 clāreō, clārēre.  
 clārēscō, clārēscere.  
 claudeō, claudere (also claudō, claudere), *limp.*  
 claudō, *shut*, claudere, clausi, clausum. In compounds -clūdō, -clūdere, -clūsī, -clūsum.  
 clepō, clepere, clepsi.  
 clueō, cluēre.  
 coalēscō, see alescō.  
 coēmō, see emō.  
 coepī, coeptum (early Latin coepiō, coepere), § 114.  
 coērcēō, see arceō.  
 cognōscō, see nōscō.  
 cōgō, cōgere, coēgi, coāctum.  
 colligō, see legō.  
 colō, colere, colui, cultum.  
 combūrō, see ūrō.  
 comminīscor, comminīscī, commentus sum.  
 cōmō, cōmere, cōmpsi, cōptum.  
 comperiō, see -periō.  
 compescō, compescere, compescui.  
 complector, see -plector.  
 compleō, see -pleō.  
 comprimō, see premō.  
 concidō, see cadō.  
 concidō, see caedō.  
 concinō, see canō.  
 concipiō, see capiō.  
 conclūdō, see claudō.  
 concupiscō, -cupiscere, -cupivī, -cupitum.  
 concutiō, see quatiō.  
 condō, condere, condidī, conditum.  
 cōnferō, see ferō.  
 cōnficiō, see faciō.  
 cōnfidō, see fidō.  
 cōnfiteor, see fateor.  
 cōnfligō, see -fligō.  
 cōnfringō, see frangō.  
 congregior, see gradior.  
 congruō, congruere, congrui.  
 coniciō, see iaciō.  
 cōniveō, cōnivēre, cōnivī (cōnīxi rare).

- conquīrō, see quaerō.  
 cōnsenēscō, cōnsenēscere, cōnsenuī.  
 cōnserō, see serō.  
 cōnsidō, see sīdō.  
 cōnsistō, cōnsistere, cōnstītī, cōnstitutum.  
 cōnspiciō, see -spiciō.  
 cōnstituō, see statuō.  
 cōnstō, cōnstāre, cōnstītī, cōnstatūrus.  
 cōnsuēscō, see suēscō.  
 cōnsulō, cōnsulere, cōnsulūī, cōnsultum.  
 contineō, see teneō.  
 contingō, see tangō.  
 coquō, coquere, coxī, coctum.  
 corripīō, see rapiō.  
 crēdō, crēdere, crēdidī, crēditum.  
 crepō, crepāre, crepuī (crepāvī, rare), crepitum.  
 crēscō, crēscere, crēvī, crētum.  
 cubō, cubāre, cubuī (cubāvī rare), cubitum.  
 cūdō, cūdere, -cūdī, -cūsum.  
 -cumbō, -cumbere, -cubuī, -cubitum.  
 cupiō, cupere, cupīvī, cupītum.  
 currō, currere, cucurrī (in compounds usually -currī), cursum.  
 dēbeō, see habeō.  
 dēcernō, see cernō.  
 decet, decēre, decuīt.  
 dēdecet, see decet.  
 dēdō, see dō.  
 dēfendō, dēfendere, dēfendī, dēfensum.  
 dēgō, dēgere.  
 deleō, delēre, delēvī, delētum.  
 dēligō, see legō.  
 dēmō, see emō.  
 dēserō, dēserere, dēseruī, dēsertum.  
 dēsīnō, dēsīnere, dēsīī.  
 dēsum, see sum.  
 dicō, dicere, dixī, dictum.  
 differō, see ferō.  
 diffidō, see fidō.  
 dīligō, see legō.  
 dirimō, see emō.  
 diripiō, see rapiō.  
 diruō, see ruō.  
 discō, discere, didicī.  
 discutiō, see quatiō.  
 distinguō, see stinguō.  
 dividō, -videre, -visī, -visum.  
 dō, *give* (in compounds often = *put*), dare, dedī, datum, § 86. So circumdō, satisdō. But other compounds belong to 3d conj. and have perfect in -didī and participle in -ditum: abdō, abdere, abdidī, abditum; so addō, condō, crēdō, dēdō, didō, ēdō, indō, obdō, perdō, prōdō, reddō, subdō, trādō, vēndō.  
 doceō, docēre, docuī, doctum.  
 doleō, dolēre, doluī, dolitūrus.  
 domō, domāre, domuī, domitum.

dormiō, dormire, dormivī, dormitum.	extimēscō, extimēscere, extimui.
dūcō, dūcere, dūxi, ductum.	exuō, exuere, exui, exutum.
edō, ēsse, ēdī, ēsum (but comedō sometimes has comēsum), § 109.	facessō, facessere, facessivī (facessi), facessitum.
ēdō, see dō.	faciō, facere, fēcī, factum. So
efficiō, see faciō.	benefaciō, calefaciō, patefaciō, etc. But in prepositional compounds, -ficiō, -ficere, -fēcī, -fectum.
egeō, egēre, egui. Indigeō, indigēre, indigui.	fallō, fallere, fefelli (falsus, adj.)
ēliciō, see -liciō.	farcīō, farcire, farsī, fartum (farctum). In compounds, -ferciō, -fercire, -fertum.
ēmineō, ēminēre, ēminui.	fateor, fatērī, fassus sum. In compounds -fiteor, -fitērī, -fessus sum.
emō, emere, ēmī, emptum. So coemō, interemō or interimō, peremō or perimō, adimō, dirimō, eximō, redimō. But dēmō, dēmere, dēmpsī, dēptum; so cōmō, prēmō, sūmō.	faveō, favēre, fāvī, fautum.
eō, ire, iī (ivī), itum, § 107. So in compounds, except ambiō, ambire, ambivī, ambitum.	feriō, ferire.
ēsuriō, ēsurire, ēsuritūrus.	ferō, ferre, tuli, lātum, § 104.
ēvādō, see vādō.	In compounds, <i>e.g.</i>
ēvanēscō, ēvanēscere, ēvanui.	afferō, attuli, allātum (adlātum);
excellō, see -cellō.	auferō, abstuli, ablātum;
excolō, see colō.	cōnferō, contuli, conlātum (collātum);
excūdō, see cūdō.	differō, distuli, dīlātum;
excutiō, see quatiō.	efferō, extuli, ēlātum;
exerceō, see arceō.	inferō, intuli, inlātum (illātum);
exolēscō, see alēscō.	offerō, obtuli (rarely obstuli), oblātum;
experior, see -perior.	referō, rettuli, relātum (rellātum), § 105.
expleō, see -pleō.	
explicō, see plicō.	
explōdō, see plaudō.	
exstinguō, see -stinguō.	

- ferveō, fervēre, fervi (ferbui rare).  
 fidō, fidere, fisis sum. § 97.  
 figō, figere, fixi, fixum.  
 findō, findere, fidi, fissum.  
 fingō, fingere, finxi, fictum.  
 finiō, finire, finivi, finitum.  
 fiō, fieri, factus sum, § 106.  
 flectō, flectere, flexi, flexum.  
 fleō, flēre, flēvi, flētum.  
 -fligō, -fligere, -flixi, -flīctum.  
 flō, flāre, flāvi, flātum.  
 flōreō, flōrēre, flōrui.  
 flōrēscō, flōrēscere, flōrui.  
 fluō, fluere, fluxi (fluxus, adj.).  
 fodiō, fodere, fodi, fossus.  
 (for), fāri, fātus sum.  
 foveō, fovēre, fōvi, fōtum.  
 frangō, frangere, frēgi, frāctum.  
 In compounds, -fringō, -fringere, -frēgi, -frāctum.  
 fremō, fremere, fremui.  
 frendō, frendere, frēsum (fresum).  
 fricō, fricāre, fricuī, frictum (fricātum).  
 frigeō, frigēre.  
 frīgēscō, frīgēscere, frīxi.  
 fruor, fruī, frūctus sum (fruitūrus).  
 fugiō, fugere, fūgi, fugitūrus.  
 fulciō, fulcīre, fulsi, fultum.  
 fulgeō, fulgēre, fulsi (sometimes fulgō, fulgere).  
 fundō, fundere, fūdī, fūsum.  
 fungor, fungi, fūctus sum.  
 furō, furere.
- gaudeō, gaudēre, gāvisus sum. § 97.  
 gemō, gemere, genui.  
 gerō, gerere, gessi, gestum.  
 gignō, gignere, genui, genitum.  
 gliscō, gliscere.  
 gradior, gradi, gressus sum. In compounds, -gredior, -gredi, -gressus.  
 habeō, habēre, habui, habitum.  
 In compounds, -hibeō, -hibere, -hibui, -hibitum. Cf. also praebeō, praebere, praeui, praebitum; dēbeō (dēhibeō), dēbēre, dēbui, dēbitum.  
 haereō, haerēre, haesi, haesurus.  
 hauriō, haurire, hausī, haustum.  
 havē, see avē.  
 hebeō, hebēre.  
 hīscō, hīscere.  
 horreō, horrēre, horruī.  
 iaceō, iacēre, iacuī.  
 iaciō, iacere, iēcī, iactum. So superiaciō. But in other compounds, -iciō, -icere, -iēcī, -iectum.  
 (icō, icere), icī, ictum.  
 ignōscō, see nōscō.  
 illiciō, see -liciō.  
 illidō, see laedō.  
 imbuō, imbue, imbuī, imbūtum.  
 immineō, imminēre.  
 impellō, see pellō.

- impingō, see pangō.  
 impleō, see pleō.  
 implicō, see plicō.  
 incendō, see -cendō.  
 incessō, incessere, incessivī (incessī).  
 incidō, see cadō.  
 incidō, see caedō.  
 incipiō, see capiō.  
 incipissō, incipissere.  
 inclūdō, see claudō.  
 incolō, incolere, incoluī.  
 incumbō, see cumbō.  
 incuteō, see quatiō.  
 indigeō, see egeō.  
 indipīscor, see apīscor.  
 indulgeō, indulgēre, indulsī.  
 induō, induere, induī, indūtum.  
 inferō, see ferō.  
 ingredior, see gradior.  
 ingruō, ingruere, ingruī.  
 inolēscō, see alēscō.  
 inquam, § 110.  
 inquirō, see quaerō.  
 insideō, see sedeō.  
 insiliō, see saliō.  
 instituō, see statuō.  
 instō, instāre, -stitī, -statūrus.  
 insum, see sum.  
 intellegō, see legō.  
 interficiō, see faciō.  
 intersum, see sum.  
 invādō, see vādō.  
 inveterāscō, inveterāscere, inveterāvī.  
 irāscor, irāscī, (irātus, adj.).  
 iubeō, iubēre, iussī, iussum.  
 iungō, iungere, iūnxī, iūnctum.  
 iuvō, iuvāre, iūvī, iūtum (iuvātūrus, but adiūtūrus).  
 lābor, lābī, lāpsus sum.  
 laccessō, laccessere, laccessivī, laccessitum.  
 laedō, laedere, laesi, laesum.  
 In compounds, -līdō, -līdere, -līsī, -līsū.  
 lambō, lambere (lambuī rare).  
 langueō, languēre.  
 languēscō, languēscere, languī.  
 lateō, latēre, latuī.  
 lavō, lavāre, lāvī, lautum or lōtum (rarely lavātum).  
 (Sometimes lavō, lavere.)  
 legō, legere, lēgī, lēctum. So allegō, interlegō, praelegō, re-legō, sublegō, trānslegō; pel-legō (perlegō). But intellegō, intellegere, intellēxī, intellēctum; so neglegō; (rarely, perf. intellēgī, neglēgī); dīligō, dīligere, dīlēxī, dīlēctum; colligō, colligere, collēgī, collēctum; so dēligō, ēligō, sēligō.  
 libet (early lubet), libēre, libuit or libitum est.  
 liceō, licēre, licuī.  
 liceor, licērī, licitus sum. So polliceor.  
 licet, licēre, licuit or licitum est. -liciō, -licere, -lexī, -lectum. So alliciō, illiciō, pelliciō (perliciō). But ēliciō, ēlicere, ēlicuī, ēlicitum.

lingō, lingere, linxī, linctum.	misceō, miscēre, miscuī, mixtum.
linō, linere, lēvī, litum.	
linquō, linquere, liquī, -lictum.	miserēor, miserērī, miseritus sum (misertus).
liqueō, liquēre, licuī.	miseret, miseruit.
liquor, liquī.	mittō, mittere, mīsī, missum.
loquor, loquī, locūtus sum.	molō, molere, moluī, molitum.
lūceō, lūcēre, lūxī.	moneō, monēre, monuī, monitum.
lūdō, lūdere, lūsī, lūsum.	mordeō, mordēre, momordī, morsum.
lūgeō, lūgēre, lūxī.	
luō, luere, luī.	moriōr, morī (morīrī), mortuus sum (fut. particip., moritūrus).
-luō, -luere, -luī, -lūtum.	moveō, movēre, mōvī, mōtum.
	mulceō, mulcēre, mulsī, mulsum.
madeō, madēre, maduī.	mulgeō, mulgēre, mulsī, mulsum.
maereō, maerēre.	
mālō, mälle, māluī.	nancīscor, nancīscī, nactus or nāctus sum.
mandō, mandere, mandī, mānsum.	nāscor, nāscī, nātus sum.
maneō, manēre, mānsī, mānsum.	necō, necāre, necāvī (necuī), necātum. Ēnecō, ēnecāre, ēnecuī, ēnectum (ēnicō, ēnicāre, ēnicāvī, ēnicātum).
māturēscō, māturēscere, mā-tūruī.	nectō, nectere, nexuī (nexī), nexum.
medeor, medērī.	neglegō, see legō.
meminī, meminisse.	neō, nēre, nēvī.
mentior, mentīrī, mentitus sum.	nequeō, see queō.
mereō, merēre, meruī, meritum; mereor, merērī, meritus sum.	ninguit (ningit), nīnxit.
mergō, mergere, mersī, mersum.	niteō, nitēre, nituī.
mētior, mētīrī, mēnsus sum.	nītor, nītī, nīxus or nīsus sum.
metō, metere, messuī, messum.	nō, nāre, nāvī.
metuō, metuere, metuī.	noceō, nocēre, nocuī, nocitūrus.
micō, micāre, micuī. So in compounds, except dīmicō, -āre, -āvī (rarely -uī), -ātum.	nōlō, nōlle, nōluī.
minuō, minuere, minuī, minūtum.	

- nōscō, nōscere, nōvī, nōtum. So in compounds; but ag-nōscō and cognōscō have ag-nitum and cognitum.  
 nūbō, nūbere, nūpsī, nūptum. -nuō, -nuere, -nuī.
- oblinō, see linō.  
 obliviscor, obliviscī, oblitus sum.  
 obmūtēscō, obmūtēscere, obmūtū.  
 oboediō, oboedire, oboedivī, oboeditum.  
 obruō, see ruō.  
 obsolescō, obsolescere, obsolevī, obsoletum.  
 obsum, see sum.  
 obtineō, see teneō.  
 occulō, occulere, occulū, occultum.  
 ōdi, ōdisse, ōsūrus.  
 offendō, offendere, offendī, offēsum.  
 offerō, see ferō.  
 oleō, olēre, oluī.  
 operiō, operire, operuī, opertum.  
 oportet, oportēre, oportuit.  
 opperīor, see -periō.  
 ōrdīor, ōrdirī, ōrsus sum.  
 orior, orirī, ortus sum (oritūrus); but usually of third conj., except in infinitive.  
 pacīscor, pacīscī, pactus sum. Dēpecīscor, dēpectus (dēpacīscor, dēpactus).  
 paenitet, paenitēre, paenituit.
- palleō, pallēre, pallui.  
 pandō, pandere, pandī, passum or pāsum. So dispandō, dispāsum (dispendō, dispessum or dispāsum); expandō, expāsum (expassum).  
 pangō, pangere, pepigī (pānxī, pēgī), pāctum. In compounds, -pingō, -pingere, -pēgī, -pāctum.  
 parcō, parcere, pepercī (parsī), parsūrus. Compercō (comparcō), compercere, compersī.  
 pārēō, pārēre, pārui.  
 pariō, parere, peperī, partum (paritūrus).  
 partior, partīrī, partitus sum.  
 parturiō, parturire, parturivī.  
 pāscō, pāscere, pāvī, pāstum.  
 patefaciō, see faciō.  
 pateō, patēre, patui.  
 patior, patī, passus sum. Perpetior, perpetī, perpessus.  
 paveō, pavē e, pāvī.  
 paviō, pavire.  
 pectō, pectere, pexī, pexum.  
 pelliciō, pellicere, pellexī, pellectum.  
 pellō, pellere, pepulī, pulsum. In compounds, perf. -pulī: reppulī (from repellō).  
 pendeō, pendēre, pependī. In compounds, perf. -pendī, particip. -pēsum.  
 pendō, pendere, pependī, pēsum. In compounds, perf. -pendī.



- percellō, -cellere, -culī, -culsum.  
 percrēbrēscō, percrēbrēscere, percrēbui.  
 perdō, perdere, perdidī, perditum.  
 perficiō, see faciō.  
 perfringō, see frangō.  
 perfruor, see fruor.  
 pergō, see regō.  
 -periō, -perior:  
   comperiō, -perire, -perī, -pertum.  
   comperior, -periri, -pertus sum.  
   experior, -periri, -pertus sum.  
   opperior, -periri, -pertus sum.  
   reperiō, reperire, repperī, re-pertum.  
 perlegō, see legō.  
 permulceō, see mulceō.  
 perpetior, see patior.  
 pervādō, see vādō.  
 petō, petere, petīvī or petiī, petitum.  
 piget, pigēre, piguit (pigitum est).  
 pingō, pingere, pīnxi, pīctum.  
 pīnsō, pīnsere, pīnsui (pīsivī), pīstum (pīnsitum).  
 placeō, placēre, placui, placitum.  
   So complaceō, perplaceō, but displiceō, displicēre, displicui, displicitum.  
 plangō, plangere, plānxi, plānc-tum.  
 plaudō, plaudere, plausi, plau-sum. So applaudō, circum-plaudō, but explōdō, sup-plōdō.  
 plectō, plectere, plexī, plexum.  
 -plector, -plecti, -plexus sum.  
 -pleō, -plēre, -plēvi, -plētum.  
 plicō, plicāre, -plicāvi (-plicui), -plicātum (-plicitum).  
 pluit, pluere, pluit and plūvit.  
 polleō, pollēre.  
 polliceor, see liceor.  
 polluō, polluere, pollui, pollū-tum.  
 pōnō, pōnere, posui, positum.  
 porricio, porricere, porrectum.  
 poscō, poscere, poposci.  
 possideō, see sedeō.  
 possidō, see sidō.  
 possum, posse, potui, § 102.  
 potior, potiri, potitus sum. In present system (except present infinitive) usually follows 3d conj.).  
 pōtō, pōtāre, pōtāvi, pōtum (pō-tātum).  
 praebeō, see habeō.  
 praestō, praestāre, -stiti, -stitum, (-stātum).  
 praesum, see sum.  
 prandeō, prandēre, prandī, prān-sum.  
 prehendō,prehendere,prehendī,prehensum, and prēndō, prēn-dere, prēndī, prēnsum.  
 premō, premere, pressī, pres-sum. In compounds, -primō, -primere, -pressī, -pressum.

- prōdō, see dō.  
 proficīscor, proficīscī, profectus sum.  
 profiteor, see fateor.  
 prōmineō, prōminēre, prōminuī.  
 prōmō, prōmere, prōmpsī, prōmptum. See emō.  
 prōsternō, see sternō.  
 prōsum, prōdesse, prōfui, prō-futūrus.  
 pudet, pudēre, pudit or pudium est.  
 pungō, pungere, pupugī, pūnc-tum. In compounds, perf. -pūnxī.  
 quaerō, quaerere, quaesivī, quae-situm. In compounds, -quīrō, etc.  
 quaesō, quaesumus.  
 quatiō, quater, —, quassum. In compounds, -cutiō, -cutere, -cussī, -cussum.  
 queō, quīre, quīvī, quītum.  
 queror, querī, questus sum.  
 quiēscō, quiēscere, quiēvī (qui-ētus, adj.).  
 rādō, rādere, rāsī, rāsum.  
 rapiō, rapere, rapuī, raptum. In compounds, -ripiō, -ripere, -ripuī, -reptum.  
 reddō, see dō.  
 redimō, see emō.  
 referciō, see farciō.  
 referō, see ferō.  
 rēfert, rēferre, rētulit.  
 regō, regere, rēxī, rēctum. In compounds, -rigō, -rigere, -rēxī, -rēctum. But pergō, pergere, perrēxī, perrēctum; surgō (originally surrigō), surgere, surrēxī, surrēctum; porrigō (porgō), porrigere, porrēxī, porrēctum.  
 relinquō, see linqū.  
 reminiscor, reminiscī.  
 reor, rērī, ratus sum.  
 reperiō, reperire, repperī, reper-tum.  
 rēpō, rēpere, rēpsī.  
 resistō, resistere, restiti.  
 respuō, see spuō.  
 restinguō, see stinguō.  
 retineō, see teneō.  
 rīdeō, rīdēre, rīsī, rīsum.  
 rigeo, rigēre, riguī.  
 rōdō, rōdere, rōsī, rōsum.  
 rubēscō, rubēscere, rubuī.  
 rudō, rudere.  
 rumpō, rumpere, rūpī, ruptum.  
 ruō, ruere, ruī, -rutum (ruitū-rus).  
 saepiō, saepire, saepsī, saeptum.  
 saliō, salire, saluī. In compounds, -siliō, -silire, -siluī.  
 sancīō, sancīre, sānxī, sānctum.  
 sapiō, sapere, sapivī. In compounds, -sipiō.  
 sarcīō, sarcīre, sarsī, sartum.  
 scabō, scabere, scābī.  
 scalpō, scalpere, scalpsī, scalp-tum.

- scandō, scandere. In compounds, -scendō, -scendere, -scendi, -scēsum.
- scindō, scindere, scidi, scissum.
- sciō, scire, scivī, scitum.
- sciscō, sciscere, scivī, scitum.
- scribō, scribere, scripsi, scriptum.
- sculpō, sculperē, sculpsi, sculptum.
- secō, secāre, secuī, sectum.
- sedeō, sedere, sēdī, sessum.
- So circumsedeō, supersedeō; in other compounds, -sideō, -sidere, -sēdī, -sessum.
- sentiō, sentire, sēnsī, sēsum.
- sepeliō, sepelire, sepelivī, sepultum.
- sequor, sequi, secutus sum.
- serō, *sow*, serere, sēvī, satum.
- In compounds, -serō, -serere, -sēvī, -situm.
- serō, *weave*, serere, -seruī, sertum.
- serpō, serpere, serpsi.
- sīdō, sīdere, -sēdī (-sīdī), -sessum.
- sileō, silēre, siluī.
- sinō, sinere, sivi (sīi), situm.
- sistō, sistere, stitī, statum.
- soleō, solēre, solitus sum. § 97.
- solvō,olvere, solvī, solūtum.
- sonō, sonāre, sonuī, sonātūrus.
- sorbeō, sorbēre, sorbui, (sorpsi).
- spargō, spargere, sparsi, sparsum. In compounds, -spergō, -spergere, -spersi, -persum.
- spurnō, spurnere, sprēvī, sprētum.
- spiciō, -spicere, -spexī, -spectum.
- splendeō, splendēre.
- spondeō, spondere, sponondī, spōnsum. In compounds, perf. -spondī.
- spuō, spuere, -spuī, -spūtum.
- statuō, statuere, statui, statūtum. In compounds, -stituō, -stituere, -stitui, -stitūtum.
- sternō, sternere, strāvī, strātum.
- stertō, stertere, -stertui.
- stinguō, stinguere, -stīnxi, -stīnctum.
- stō, stāre, steti, statūrus. Most compounds have perfect in -stiti; but antisteti, circumsteti, supersteti.
- strepō, strepere, strepuī.
- strideō, stridēre, stridī; sometimes stridō, stridere.
- stringō, stringere, strīnxi, strictum.
- struō, struere, strūxi, strūctum.
- studeo, studēre, studui.
- stupeō, stupēre, stupui.
- suādeō, suādēre, suāsī, suāsum.
- subigō, see agō.
- subsum, see sum.
- succendō, see -cendō.
- suēscō, suēscere, suēvī, suētum.
- sūgō, sūgere, sūxi, sūctum.
- sum, esse, fui, futūrus.
- sūmō, sūmere, sūmpsī, sūmp-tum.

suō, suere, suī, sūtum.	torreō, torrere, torruī, tostum.
supersum, see sum.	trādō, see dō.
surgō, see regō.	trahō, trahere, trāxī, trāctum.
sustineō, see teneō.	tremō, tremere, tremuī.
taceō, tacere, tacuī, tacitum. In compounds, -ticeō.	tribuō, tribuere, tribuī, tribūtum.
taedet, taedere, taeduit or taesum est.	trūdō, trūdere, trūsi, trūsum.
tangō, tangere, tetigī, tāctum. In compounds, -tingō, -tingere, -tigī, -tāctum.	tueor, tuērī, tūtus (tuitus) sum.
tegō, tegere, tēxī, tēctum.	tumeō, tumere.
temnō, temnere, -tempsi, -temptum.	tundō, tundere, tutudī, tūsum (-tūsum). In compounds, perf. -tudī. Perf. of retundō, rettudī.
tendō, tendere, tetendī, tentum (but extēsum, ostēsum beside extentum, ostentum). In compounds, perf. -tendī.	ulciscor, ulcisci, ultus sum.
teneō, tenere, tenuī. In compounds -tineō, -tinere, -tinuī, -tentum.	unguō, unguere (ungō, ungere), ūnxī, ūnctum.
tergeō, tergere, tersī, tersum; sometimes tergō, tergere.	urgeō, urgere, ursī.
terō, terere, trīvī, tritum.	ūrō, ūrere, ussī, ūstum.
terreō, terrere, terruī, territum.	ūtor, ūtī, ūsus sum.
texō, texere, texuī, textum.	vādō, vādere, -vāsī, -vāsum.
timeō, timere, timuī.	valeō, valere, valuī, valitūrus.
tingo, tingere, tīnxī, tīnctum; also tinguō, tinguere.	vehō, vehere, vexī, vectum.
tollō, tollere, sustulī, sublātum.	vellō, vellere, velli (vulsī), vulsum.
tondeō, tondere, -totondī (-tondī), tōnsum.	vēndō, vēndere, vēndidī (from vēnum and dare).
tonō, tonāre, tonuī, -tonitum (-tonātum).	vēneō, vēnīre, vēniī (from vēnum and ī e).
torpeō, torpēre.	veniō, venīre, venī, ventum.
torqueō, torquere, torsi, tortum.	vereor, verērī, veritus sum.
	vergō, vergere.
	verrō, verrere, verri, versum.
	vertō (vortō), vertere, vertī, versum. For perfect of revertor, revertī is regularly used (rarely reversus sum).

vescor, vesci.

vesperāscit, vesperāscere, ves-  
perāvit.

vetō, vetāre, vetuī, vetitum.

videō, vidēre, vidī, vīsum.

vigeō, vigēre, vīguī.

vinciō, vincire, vīxī, vīctum.

vincō, vincere, vīcī, victum.

vireō, virēre, viruī.

visō, visere, vīsī, vīsum.

vīvō, vīvere, vīxī, -vīctum.

volō, velle, voluī.

volvō, volvere, volvī, volūtum.

vomō, vomere, vomuī, vomī-  
tum.

voveō, vovēre, vōvī, vōtum.

1. The first part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

2. The second part of the document is a list of the names of the persons who have been appointed to the various offices of the city of New York.

## INDEX

(The references are to sections unless otherwise indicated.)

ABBREVIATIONS. — *Abl.*, ablative; *acc.*, accusative; *adj.*, adjective; *adv.*, adverb, adverbial, or adverbially; *App.*, Appendix; *app.*, appositive, apposition; *cf.*, compare; *comp.*, comparison or comparative; *conj.*, conjunction or conjugation; *constr.*, construction; *cpds.*, compounds; *dat.*, dative; *decl.*, declension; *dep.*, dependent; *dir.*, direct; *fem.*, feminine; *ful.*, future; *gen.*, genitive; *ind.*, indicative; *indecl.*, indeclinable; *indir. disc.*, indirect discourse; *indir. quest.*, indirect question; *inf.*, infinitive; *loc.*, locative; *nom.*, nominative; *obj.*, object; *p.*, page; *part.*, participle; *pass.*, passive; *plu.*, plural; *prep.*, preposition; *pres.*, present; *pron.*, pronoun or pronunciation; *rel.*, relative; *sing.*, singular; *subj.*, subject; *subjv.*, subjunctive; *voc.*, vocative; *w.* with.

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